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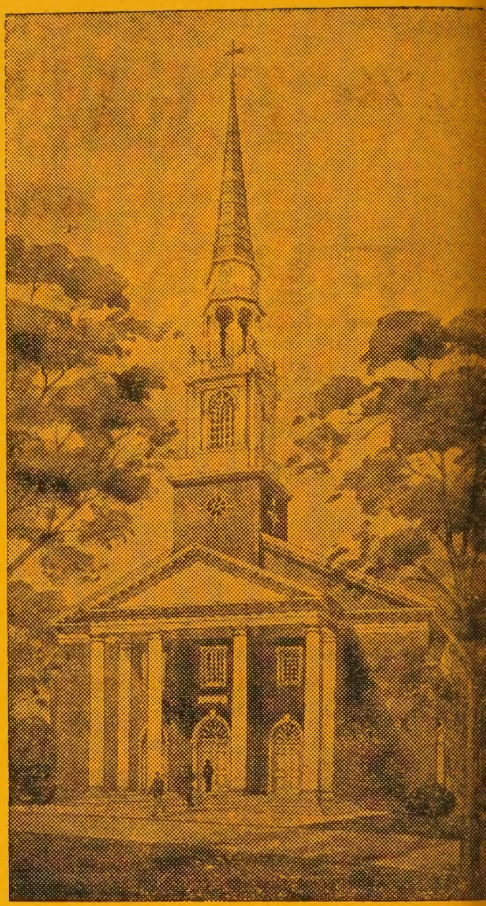

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A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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THE
Review and Expositor

Vol. XLV OCTOBER, 1948 No. 4

Jesus and the Jewish Nation

EDWARD A. MCDOWELL

Southern Baptist Theological Seminary

Jesus was a historical being. He belonged to a specific era in the historical process. Within the context of a historical situation he performed his work and made known his message. It is impossible to consider him, his work or his message apart from this historical situation. There was interplay between the forces that made up that historical situation and the person and work of Jesus. In this interplay may be discovered the principles of relationship that existed between the work and message of Jesus and the social order.

These principles were not fortuitous growths; they developed in the historical process itself as a result of the decisions that Jesus made and the character that he gave to the gospel. They are to be studied with care, therefore, as guides to our understanding of the relationship that should exist in our own time between the gospel and the social order. It shall be our aim to discover these principles by reconstructing briefly the historical situation and observing the response of Jesus to this situation. In order to understand more clearly the response of Jesus it will be necessary to study also the reaction of certain significant Jewish groups to the historical situation. These were groups that offered solutions to the problem of Judaism's relation to Rome. We shall compare the solutions they offered with the solution presented by Jesus.

The Historical Situation

Jesus was born and lived out his short life in one of the worst turbulent periods in all the turbulent history of the Jews. This seems strange when we remember that his life fell within the period characterized by the *pax Romana,* but it is none the less true. The Empire was at peace with the outside world, but there were continued disorders in Palestine. A parallel to the ancient situation may be seen in the turbulent state of affairs in Palestine at the present time. Jesus was born just before the death of Herod the Great, whose long and prosperous reign had been marked by frequent rebellions of the Jews against his firm policy of imposing Hellenistic culture upon the Jewish nation. The hostility of the Jews to alien culture and rule was an old story, going back to the days of the Maccabees, when their revolt against Hellenization reached its peak in 164 B.C. as a result of the successful campaigns of Judas Maccabaeus against Antiochus Epiphanes. Forced to bow their necks to the Romans under Pompey in B.C. 63, and compelled to recognize the rule of Rome through Herod in B. C. 38, the Jews never ceased to dream of freedom, and were constantly receptive to plots designed to liberate them from their conquerors. In A. D. 6, when Jesus was about ten or eleven years of age, Herod's son Archelaus was deposed as ethnarch of Judea and the succession of Roman procurators began. More significant for the future of the Jewish nation, however, was the rise at this time of the Zealot movement, led by Judas the Gaulanite. This was a rebellion against the payment of taxes to Rome, but it developed into a politico-religious movement aimed at overthrow of the Roman power. Josephus is undoubtedly right in tracing the final catastrophe of the destruction on the Temple in A. D. 70 to the activity and influence of the Zealots. The crucifixion of Jesus in A. D. 29 fell almost mid-way between the rise of the Zealot movement and the culmination of the war it fomented, in the great catastrophe of A. D. 70. This fact

cannot be disregarded in the study of the relationship that existed between the ministry of Jesus and the secular forces that entered into the historical situation of his time.

Was Jesus Aware of the Situation?

Is there evidence that Jesus was alive to this turmoil and the political situation that involved the Jewish nation? The evidence is that he was alert to the situation, that he took considerable notice of it, and that he repeatedly warned his countrymen against the catastrophe that ultimately fell upon the nation when the Roman general Titus captured Jerusalem and destroyed the Temple in A. D. 70. With greater clarity than anyone else in his nation Jesus saw the significance of the issues involved in the struggle against Rome. He roundly criticized the religious leaders for their failure to understand them. "Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times," he told them (Matt. 16:3).

But he was able to discern the signs of the times. He foresaw that the nation was doomed unless it repented of its sins and sought a higher way of self-realization than the old way of hatred of enemies and egotistic nationalism. When he was reminded of the Galileans whose blood Pilate mingled with their sacrifices, he warned, "Except ye repent, ye shall all in like manner perish" (Luke 13:3). At the same time he recalled the eighteen upon whom the tower of Siloam fell, and repeated, "Except ye repent, ye shall all likewise perish" (Luke 13:5). He then proceeded to tell the parable of the fig tree which was allowed to live another year because of the vinedresser's plea, and his promise that it would be cut down if it failed after this to bear fruit. The parable is obviously a reflection of Jesus' concern that the Jewish nation save itself from destruction by seizing one final opportunity to bear fruit.

The concern of Jesus for his nation is seen again in the moving words that came from his lips, when he burst into tears and declared, as Jerusalem came within his view in the course of the Triumphal Entry, "If thou hadst known in this

day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" Luke 19:42-44). In the last week of his ministry in Jerusalem Jesus addressed the Parable of the Wicked Husbandmen to the religious leaders and warned, "Therefore say I unto you, The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). When he went out of the city bearing his cross to Golgotha Jesus turned to the women who bewailed and lamented him and said "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?" (Luke 23:28-31).

Here, then, is abundant evidence that Jesus related himself to his time and his nation, that he was alert to the crisis that faced his people, and that he was deeply concerned as to the nation's future. If the objection be made that this is religious interest and concern, the reply is that this is true, but it is religious interest and concern that comprehends the total life of the Jewish people. That life certainly involved the political situation and the economic and social interests of the Jewish people as well. And this is precisely what we are looking for in the beginning of our religion—a religious interest and concern that is directed towards the total life of a people or a nation. Here it is clearly seen in the attitude of Jesus towards the Jewish nation

Are we not justified therefore in directing interest and concern, which are religiously based, towards the welfare of

our own nation and the world at large? May we not put it more correctly another way: If we are faithful to the spirit and message of Jesus are we not compelled to embrace the nation and the world about us within the scope of our interest and concern?

Proposed Solutions of the Jewish Problems

This brings us to a consideration of the solutions that were offered to the Jewish problem in the time of Jesus. It seems that there has always been a Jewish problem, and the first century was no exception to the rule. The Jews were a problem to the Romans; they had been a problem to the Syrian rulers; as a nation they are a problem to the whole world today. But we are concerned more especially with the Jewish problem as it presented itself, not to outsiders, but to the Jews themselves. The problem, ever present with them, was: how was it that Israel could be the chosen people of God, a peculiar people, a nation of priests, and remain in bondage to a heathen nation? Almost universally the people of Israel answered that this could not continue as the state of things; Israel must be free in order to perform her obligation to Jehovah, to achieve her own self-realization, and to bless the world. There were two groups that did not give their assent to this view of things. One of these groups was the Sadducees, who exercised an influence in the political life of the nation out of all proportion to their size numerically. The other group was the Essenes, who took no interest in politics. The Sadducees were rationalists and opportunists who operated on the principle that it was best to get for themselves everything possible out of a bad situation. They were cold-blooded appeasers who made peace with the Romans and assiduously courted their favor. They managed to hold to the high priesthood a goodly portion of the time. The Sadducees offered no solution for Israel's problem, unless, indeed, they are represented in the position and activity of the Herodians; in which case, they offered a political solution which was no more than appeasement; for the contention of the Herodians was simply that

if Rome was to rule over the Jews, this rule should be exerted through a prince of the Herodian line, and not through procurators. The Essenes were the pietists of Jesus' day, a religious sect that lived a life of asceticism and isolation, and refused to be contaminated by politics and similar worldly matters.

There were two groups that offered positive solutions for the problem of Israel. They were the Zealots and the Apocalyptists. It is likely that the Pharisees were largely represented in both groups, if not in numbers, certainly in influence. We have already learned that the Zealots were committed to a program of violent overthrow of the Roman power. And yet the Zealots were inspired by religious zeal, and their solution of Israel's problem must be reckoned as a religious solution. The Apocalyptists, unlike the Zealots, were willing to trust the liberation of Israel to a mighty act of God. They were therefore supernaturalists, who proposed a solution of the nation's problem on the assurance of God's early intervention in history to overthrow the Romans and free Israel. The literature of the Apocalyptists seems to have been popular in the first century, especially I Enoch, the Psalms of Solomon, the Assumption of Moses, and the Apocalypse of Baruch. No doubt this literature served a noble purpose. It strengthened the faith of the people in God and His purposes and doubtless restrained many from rash acts of sedition and revolution. And the solution the Apocalyptists offered to Israel's problem was definitely religious. But was it realistic, and was it the ultimate expression of God's will? *Was not realism, and the ultimate expression of the will of God to come rather from another quarter, namely from the teaching and activity of the obscure prophet of Nazareth who appeared in Galilee preaching the good news of the Kingdom of God?*

The Solution Offered by Jesus

It was Jesus who offered the divinely inspired and ultimate solution of the problem of Israel. Against the back-

ground of these other solutions that were offered let us examine the character of the proposition that he presented to his nation.

Jesus offered to Israel as the solution of her problem acceptance of the Kingdom of God. But what did he mean by the Kingdom of God? This is a crucial question, not only for an understanding of the gospel in its historical context, but for an understanding of the character of the gospel and its relation to the social order today.

Jesus could not have meant in his use of the term Kingdom of God the same thing the Apocalyptists meant when they expressed themselves concerning the establishment of the Kingdom on earth. It is a commonly accepted view among many modern scholars that Jesus was an apocalyptist who accepted the patterns of thought current in the apocalyptist literature of his day. It is true that Jesus used apocalyptic language, but this does not make him an apocalyptist in his interpretation of the Kingdom of God. According to the apocalyptic view, the Kingdom was to be established on earth suddenly and in supernatural fashion by a mighty act of God. John the Baptist apparently fell in with this view, and one of the most convincing points of evidence that Jesus was not an apocalyptist is the fact that he disagreed with John the Baptist. Why did Jesus say, "From the days of John the Baptist until now the kingdom of heaven suffereth violence" Matt. 11:12), if it was not to indicate that John's hearers had derived the wrong conception of the Kingdom from his preaching? Jesus' interpretation of the Kingdom was the reverse of the view that it was to be established suddenly by a supernatural act of God. When he was asked by the Pharisees when the Kingdom would come, he said, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you" (Luke 17:20f). The kingdom of God is within you"—there is a key statement for an understanding of Jesus' view of the Kingdom. The Kingdom for Jesus in its earthly manifestation was the sovereign rule of God made effective in the lives of spiritually

transformed human beings. The Kingdom is at hand (Matt. 4:17) in that the sovereign rule of God, or the eternal dominion of God, is brought near and made available to men in a new and unique way, that way being the revelation of God in Jesus Christ. Luke related that Jesus told the Parable of the Pounds "because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear" (19:11). Obviously the parable was given to counteract the popular apocalyptic conception of the Kingdom. He likened the Kingdom to a grain of mustard seed, and to leaven, indicating that its realization upon the earth is similar to the processes of growth in nature. Thus the catastrophic idea of the bringing in of the Kingdom, found in the Apocalyptists, is rejected by Jesus. In his interpretation of the Kingdom, therefore, he refused the Apocalyptists' solution of Israel's problem.

Jesus also rejected the Zealots' solution of Israel's problem. This he did by accepting for himself the character of a spiritual messiah in mediating the Kingdom of God to Israel. Jesus rejected all temporal and materialistic conceptions of messiahship. This is clear from the Temptation experience, and the manner of his presentation of himself as Messiah to the Jewish nation in the Triumphal Entry. But it is equally clear that he thought of himself as the true Son of David, Israel's authentic Messiah. As King-Messiah of the Nation Israel he presented the universal and spiritual Kingdom of God the Father of all men to Israel. He renounced violence as a method of establishing his messiahship, and thereby refused to conform to the messianic pattern of the Zealot movement. Instead of leading his nation in revolt against Rome he demanded repentance and rebirth of his nation. Had Israel accepted him as Messiah the Kingdom of God would have come to Israel and Israel would have become the mediator of the Kingdom to the world. As it was the nation through its rulers crucified the Messiah, and the crucified became the mediator of the Kingdom to the world.

The Lessons of the Rejection

What, now, are we to learn from Jesus' presentation of the Kingdom to Israel and its rejection by the rulers of the nation?

1. The crucifixion of Jesus, whatever other wealth of meaning it may contain, will remain as a terrible symbol of the tragedy of a nation's rejection of its salvation. In the case of Israel there is an unmistakable connection between the crucifixion of her Messiah in 29 A. D. and the fall of Jerusalem and the destruction of the Temple in 70 A. D. Jesus urged the nation to accept the sovereignty of God the universal Father, and the way of love, even of enemies, in its relation with its conquerors. "Love your enemies," "Render under Caesar the things that are Caesar's," "All they that take the sword shall perish with the sword," "Resist not him that is evil,"—these were the maxims that he gave to his people in revealing to them the true nature of the Kingdom of God, and in presenting himself to them as their true Messiah. These they rejected for the way of the Zealots. The cost of their folly was the destruction of the Temple, the loss of thousands of lives, and the forfeiture of the privilege of mediating the Kingdom of God to the world.

The cross stands, therefore, in our own time, not only as a symbol of salvation, but as a stern warning of peril. The moral law of God is the same law that existed in the period 29-70 A. D. No individual, no society, no nation, can ignore that law except at the peril of spiritual and physical destruction. When an individual, a society, or a nation rejects the Kingdom of God as revealed in Jesus Christ he or it assents to the crucifixion of Christ. When Christ is crucified the tragedy of Israel is repeated.

This crucifixion of Christ with its rejection of the Kingdom of God, is the standing peril into which our modern society is in imminent danger of falling. And now, with the coming of the atomic bomb and bacteriological warfare, civilization itself stands at the cross roads; one road leads to survival and peace, the other to war and possible anni-

hilation. In this crisis the church's mission is crystal clear; with prophetic voice it must warn of the peril of crucifying the Christ and rejecting the Kingdom of God; it must call men and nations to repentance and to acceptance of the Kingdom.

2. In relating the gospel to society it is clear that the Kingdom of God is to be interpreted as revelant to the social order, and as capable of being realized in the historical process. In the acceptance of this view it is not necessary to think of the coming of the Kingdom of God on earth as dependent upon a perfect order in society, nor as eventuating in a perfect order in society. The children of God are not perfect, and never will be upon this earth. If men can never be perfect why should we dream or think of a perfect social order this side of eternity

There is no evidence that Jesus ever equated the Kingdom of God with a perfect order in society. To Jesus the only perfect order was supra-mundane, above time and space. Nevertheless, he taught us to pray. "Thy kingdom come. Thy will be done, as in heaven, so on earth." God's sovereign reign in eternity is capable of realization in history. If its realization in history does not produce a perfect society, it will produce a GOOD society, whose members acknowledge the sovereignty of God, and the brotherhood of man. Such a society is possible.

But how will the Kingdom be brought to earth? Certainly not by violence, and not by compromise with society through the use of methods of politics. This is the lesson of Jesus' rejection of the Zealots' solution of Israel's problem, of his refusal to conform to materialistic messianic patterns, and of his rejection of the Sadducean plan of political compromise with Rome without the positive attitude of love and good will. This should make it clear to us that we are not to seek to bring the Kingdom in by waging a holy war, or by supporting this political system or that, or by compromising with the social order by utilizing methods of social progress that have not been redeemed from the taint of sin. This is not to say that Kingdom of God cannot employ mod-

ern social methods and forces to high spiritual ends but let it be understood that they have been redeemed from materialistic taint when they are used, and that they are always means to ends, not ends in themselves. The abolition of slums, the building of health centers, the use of psychiatry in the treatment of mental ills—these are all commendable, but in and of themselves they cannot bring the Kingdom of God to earth. It is only as these methods and forces are brought under the sovereign will of God that they can have anything to do with the Kingdom of God on earth. Decent social conditions can exist apart from the Kingdom of God, and simply because they exist they do not promote the coming of the Kingdom. The Kingdom of God is made real upon earth through the sovereign will of God at work in the lives of human beings. In the Parable of the Tares of the Field, the field is the world, the good seed are the children of the Kingdom. The Kingdom of God is realized upon the earth, not through institutions and social forces, but through living men and women. It is living men and women, spiritually re-born, and subject to the sovereign will of God, who lay under tribute every creation of man and society capable of being used for the realization of the Kingdom upon the earth.

But that the Christian community is responsible for the future of society, and that Christians are to co-operate actively with God in the bringing of the Kingdom of God to earth, is indicated by the manner in which Jesus related the gospel to the social order in his day. He rejected apocalypticism, as we have seen. Apocalypticism taught that the coming of the Kingdom must await a mighty act of God. Such an interpretation of the Kingdom is not uncommon today. Men can do nothing about the Kingdom, according to this view. The Kingdom cannot come until Christ comes again, and the good society must await the Second Advent. Such an interpretation of the Kingdom gives to religion an out-of-this-world character, and encourages in Christians little sense of responsibility for society. It cannot be in harmony with Christ's view of the Kingdom. He said,

"The Kingdom of God is within you;" by which interpretation the Kingdom is made real and present, and relevant to the historical process. "Ye are the salt of the earth; ye are the light of the world," Jesus said, indicating that he wished his disciples to sense the fact that upon them, as children of the Kingdom, rested the responsibility for the future of society.

The responsibility that Jesus placed upon the early disciples has been transmitted in the course of history and by the Living Christ to us. We cannot escape it. He taught them and us to pray, "Thy Kingdom come," and he expected us to co-operate with our Heavenly Father in bringing to pass His gracious reign upon the earth.

An Experiential Philosophy of Religious Education *

Professor Findley Bartow Edge

Baptists are a distinctive people. We have had a distinctive history. We have a distinctive theology. Baptists believe certain things and hold to certain principles which are not held by some other religious groups.

Yet, in spite of this fact, Baptists have not developed a distinctive educational philosophy in harmony with our basic beliefs and designed to insure achievement of our spiritual purposes. What Southern Baptists have now is a sort of mixture of transmissive education and creative education. Like oil and water, these have not mixed well. Some leaders hold to one philosophy, some to the other. Each group feels that the other is wrong. The result is confusion —confusion among our leaders, confusion as to aims, confusion as to curriculum materials, confusion as to methods. The work of religious instruction goes forward in our churches haltingly and of course without the spiritual results we desire.

It is the purpose of this paper to propose a distinctive educational philosophy in harmony with the purposes of our distinctive beliefs and principles. This new philosophy must have a name. "Transmissive philosophy" indicates content-centered teaching. "Creative philosophy" suggests progressive education identified with a liberal theology. Too many, neither of these philosophies is satisfactory. The philosophy of education to which we hold needs a clarifying name.

We have chosen to designate this concept as "an experiential philosophy of religious education." The reason we have chosen to call this an experiential philosophy is simple. It is a philosophy of education centered in experience. This is in line with our basic Baptist beliefs.

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* The inaugural address of Dr. Edge as Assistant Professor of Religious Education at the Southern Baptist Theological Seminary, September 9, 1948.

Time will not permit a detailed discussion of all the ramifications of this philosophy. Indeed, all the ramifications have not yet been worked out. There are many questions that have not yet been answered and many problems that have not yet been solved. Three main propositions will be cited which will indicate the basic viewpoints and concepts which underlie this educational philosophy.

I. *There is need for each individual to have a genuine, personal experience with Christ.*

It may seem unnecessary to point out here this principle as basic in our philosophy. However, all who are interested in religious education will not agree with this postulate.

1. Creative education.

Let us examine creative education as it relates to this principle. Creative education has been closely allied with a liberal theology which holds to a romantic view of man. The liberals, in rejecting the doctrine of original sin, hold to the belief in the essential goodness of human nature. The question for the liberal religious educator is not, "Will this child ever be converted to God?" but, "Will he ever be converted away from God?"

It is our view that an educational philosophy built upon this view of human nature is inadequate and contrary to fact. The weakness of this view of human nature is that it emphasizes the godlikeness of human nature to the neglect of man's sinfulness. The liberals fail to recognize that the "Kingdom is God's and that human entrance into it is possible only through divine deliverance."

2. The traditional approach.

You may be thinking that since Southern Baptists have traditionally insisted upon a genuine, personal experience with Christ, there is no difference between the approach which we have been following and the one here being proposed. Yet at the risk of being misunderstood it is necessary to point out what seems to be a basic weakness within our traditional approach.

Southern Baptists, through the years, have been an evangelistic people. God has blessed our efforts with singu-

lar success. We have had phenomenal growth numerically. Our emphasis on evangelism must never slacken. Rather, we need even greater emphasis on winning the lost to Christ.

Our weakness lies in the fact that we have emphasized the initial conversion experience almost to the complete exclusion of the development of Christian personality and character. To be sure, we have not entirely neglected this aspect of our work. We have tried to get the new converts to join the organizations of our churches. We have paid lip-service to the ideal of developing a Christ-like personality. But we have not often made a serious, systematic, sincere effort to develop these young converts into active, dynamic, aggressive Christians so that they would live out the teachings of Jesus in all their human relations.

There are many reasons for our present emphasis. Let me mention three. Our doctrine of man has led us to be deeply conscious of man's lost condition. With our consciousness of man's lost condition, in our zeal to have him saved, we have been content with leading him to take the initial step.

A second reason for our emphasis upon the initial experience with Christ and our under-emphasis on development of Christian character has been our view of salvation. Regardless of our position theologically, in actual practice we have proceeded on the basis that if we could get man out of his lost condition and into the Kingdom and "hear the door click behind him," then the big job was done. The danger with this position is the tendency to make salvation too mechanical an affair, such as inducing a person to make a public profession of faith or leading a person to walk down the aisle and giving the preacher his hand. We must never forget nor minimize the spiritual relationship between the convert and Christ. That relationship to be effective is in no wise mechanical; rather, Jesus likens it to a "vine-branch" relationship which indeed is so intimate that life and power flow from one to the other. The spiritual implications of the conversion experience are so great and far-reaching that the new convert is not even conscious of all of them at

the time of his initial experience with Christ. Therefore the main job is not over at the time of conversion. It is only just begun.

A third reason for our under-emphasis upon our responsibility to develop functioning Christians is the assumption that the new convert would automatically live the Christian life if really "saved," and he would automatically develop Christian character. This assumption has not usually worked out in actual experience. New converts often do not even know what is the Christian attitude or the Christian course of action in many of the experiences of life. Christian character does not come automatically at conversion.

Yet what we are pleading for here is not simply that new converts be enlisted in the various organizations of our churches. That is good, but something more is needed. Something must happen within those organizations to effect changes in the lives of those who attend. The tragedy is that many of our people who are enlisted in our organizations are still undeveloped as Christians. Though the majority of our members are willing to live according to the accepted social standards, there are far too few who are willing to accept the attitudes of Jesus and follow his teachings which go beyond the accepted social standards.

3. Experiential philosophy.

Now let us see wherein the experiential philosophy would be more adequate than either of the two we have just discussed. We reject completely the liberal view which holds that there is no need for a conversion experience. We feel that our traditional approach is inadequate in its emphasis upon the initial conversion experience almost to the exclusion of Christian development. Also we feel that in the past we have had the tendency to make conversion too mechanical.

The experiential philosophy of education holds that evangelism is much broader than leading a person to take an initial step with Christ. It includes this of course but it also includes the development of the individual into full

Christian personality. This philosophy insists that we pursue this second aspect of evangelism with the same fervor, passion and devotion as we pursue the first.

Several points need to be noted in this connection. First, there should be sufficient education preceding conversion to lead the individual to understand what is involved in a saving faith. All of us recognize that many of those who have their names on our church rolls do not give any indication of having been born again. Estimates of this number run as high as thirty-three and one-third per cent. One out of three of our church members not saved! This condition has existed so long that we have come to regard it as a natural, normal situation. But for a religious group such as ours who believes in a regenerate church membership it is not a normal, natural situation. If people come into our churches without having been born again, without knowing what is involved in a saving faith, we who taught them and led them have failed somewhere. Of course we have not intentionally led our people into error. But in our zeal to win people to Christ we have been tempted to lower the standards of a saving faith. In our desire to get people saved we have tended to make it as easy as possible—to soft-pedal the demands of Christ upon life.

Not so was the example of Jesus. In the case of the Rich Young Ruler he did not make it easy to become a disciple. Jesus did not ask him to accept a formula for salvation; rather, the demands of the Christian life were clearly and forcefully stated. The Rich Young Ruler was not ready to meet these strong demands. Should the Rich Young Ruler present himself for membership in one of our Baptist churches today, I wonder if our intense desire to claim him would not lead us to lessen the demands?

In too many instances our zeal has led us to seek to get people to accept a statement of salvation which has become for us almost a formula. This is an over-simplification of course, but in the main it is true. When we face people with Christ and they ask "What must I do to be saved?" we reply, "Believe on the Lord Jesus Christ, and

thou shalt be saved." But we do not lead them to understand adequately what is involved in this "believe." We fail to show them sufficiently the demands upon life that are involved and we are afraid to press these demands too strongly because we are afraid they will not come in.

There may be some who will accuse me of proclaiming salvation by works. I deny that charge. Then you ask me, "Do you believe that it is God who does the saving?" I do. I believe, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Certainly it is God who saves, but he saves on the basis of a spiritual relationship and not on the basis of acceptance of a formula. Our people need to realize that they are doing more than accepting Christ as Savior; they need to realize that they are committing themselves to a way of life and they need to understand clearly what is involved in this way of life. Education before conversion would undertake to lead the individual to understand what is involved in a saving faith, seek to lead him to realize what it means to be a Christian, and seek to lead to a vital union with Christ in a genuine, meaningful conversion experience.

This does not eliminate the possibility or desirability of people outside our educational program having a cataclysmic experience with Christ. Of course the Holy Spirit is never limited by an educational process. But these, too, should know what it means to be Christian and be willing to follow in life the Christian way.

Secondly, education must follow the conversion experience. Some may say that we are already doing this in our educational program. But the type of education which we have in mind must be of a different kind and of a higher quality than the education we now have. Many pastors, recognizing the inadequacy of our ministry to new converts, have instituted what they call "pastor's classes" or "new member" classes. Yet even this seems to be woefully inadequate for the purpose of developing a mature man in Christ. In the first place, three of the four classes usually

held are designed to make the individual a good church member rather than making him a good Christian. There is a difference. Secondly the time spent in study is far too short to do adequately what needs to be done for the new convert. The type of education we have in mind would be of unlimited time dealing almost exclusively with the theme "What It Means to Be a Christian." Here the objective would be to seek to discover what are the Christian attitudes and the Christian course of action in the various areas and experiences of life.

This suggests a third point. We would recommend a time lapse between the conversion experience and church membership. We have strong support in Christian history for this position. It was practiced during the first three Christian centuries. After the conversion experience there followed for the new convert a period of intensive instruction somtimes lasting up to three years. These early Christians wanted to make as sure as was humanly possible that the experience the individual had with Christ was genuine. This practice is still followed on our mission fields.

Of course no human being has the power or the right to judge whether a person has been saved. That is a matter God alone can determine. But we do have the right to say whether an individual shall go out with the sanction of our church as a representative of Christ Jesus. The churches today are being rendered impotent by inconsistent witnesses. I would not put a time limit on this period of preparatory training. Some who have had a Christian background may be ready in two months. Others may not be ready for two years. The test would be that the convert give evidence in life that the experience he had with Christ was genuine. When the church was satisfied with such evidence the individual would be voted into full fellowship. This would make church membership mean something. It would also have a cleansing effect on the lives of the members already in the church.

Fourthly, and perhaps most important of all relative to this first general proposition, our experiential philosophy

holds that true evangelism includes both the initial experience with Christ and the development of Christian character *and* that we should pursue this second aspect of the experience with the same fervor, passion, earnestness and devotion we have when we seek to lead individuals to take the initial step with Christ. These are two aspects of the same experience which cannot and must not be separated. With equal devotion we must seek to make explicit what is implicit in the conversion experience.

We have said there were those who held to the assumption that if a person is really converted he would automatically develop a Christian character. Investigations show that after the conversion experience, change takes place in the area of life in which there is conviction of sin. For example, if a man is a drunkard and he is convicted of this sin and turns to Christ for salvation, he will give up drink. But this conversion experience may have no effect on the way he runs his business. He may continue shady business deals. He may continue to pay starvation wages to his employees. His business relations may be just as un-Christian as they have ever been. Or if a man has been living an immoral life and he is convicted of this sin and accepts Christ as Savior, he will give up his immoral living, but this conversion experience may have no effect at all on his stewardship of life and possessions. In other words, the new convert is not aware of what it would mean if the teachings of Jesus were applied to the several areas of his life. It does not follow that automatically he will begin to live like Christ in all areas of life.

If this is true, then the responsibility for developing new converts into active, aggressive Christians is just as binding upon us as our responsibility to get them to take the initial step. We cannot, we must not be content with leading people to take the initial step, and then letting our intense concern stop there. We must pay more than lip-service to this business of leading our people to live out in their experience the implications of the teachings of Jesus.

What does this mean for us? It means that when a person

takes the initial step with Christ our work has only begun. The big work is not over, it is just beginning. It means that if Southern Baptists are ever successful in winning a million to Christ, or 500,000, or ten, or one in the long weeks, months, years that lie out ahead, with the same earnestness and zeal we had when we were winning the convert to Christ we will seek to lead him to be Christian in every area of life. This is not as dramatic, not as romantic, not as glamorous, not as spectacular as winning souls to a first commitment to Christ. But it is just as essential, just as Christian.

We are not minimizing the winning of the lost to Christ. We are simply asking that while we continue to lift our emphasis upon winning lost people to Christ to ever higher levels, at the same time we will lift our emphasis and efforts to lead our converts to live out the teachings of Jesus in every area of life. This broad emphasis is in keeping with our Baptist position, because it is in keeping with the teachings of the New Testament.

II. *The on-going experience of the individual is to be at the center of this educational philosophy, but the experience of the individual is to be interpreted in terms of and guided within the sphere of the Bible and Christian tradition.* Again this differs from both the liberal creative philosophy and the traditional transmissive philosophy.

1. Creative education.

Modern education has performed a great service both for secular education and religious education in rediscovering the individual.

In the creative philosophy the child is placed at the center of the educational process. In working out a curriculum based on this philosophy, the curriculum committee first studies the child—his problems, interests, needs and capacities. They undertake to secure as accurate a description as possible of a typical child at each age level. Having done this, they then undertake to discover and describe the normal religious development of the child at each age level. The answers to such questions as these are sought: What are the

typical religious experiences of a ten-year-old? How should a ten-year-old express his religion? What are his characteristic temptations? What is God like to a ten-year-old? How lead a ten-year-old in a worship experience? What does prayer mean to him? In this manner they make a study of each age. Help is secured from the trained psychologist, physiologist, and student of religion. Thus those who follow the creative philosophy seek to guide the experiences and growth through a proper understanding of the child whom they teach.

There is real value in this position. However, there is one glaring weakness in this philosophy which will be pointed out in a moment.

2. Transmissive education.

Southern Baptists through the years have magnified the Bible and emphasized the importance of the Bible in religious education. Our educational philosophy is Bible-centered. The avowed purpose of the Sunday school is to teach the Bible. This emphasis is correct, and the Bible as the word of God must continue to be magnified. But, this approach, too, has a basic weakness which should be faced.

3. Experiential philosophy.

There is a point of strength in each of the other philosophies which must be conserved. Experiential education seeks improvement by avoiding the weakness in each of the other two philosophies.

The weakness in our traditional approach is that we undertake to teach Bible content without adequate recognition of the individual whom we teach. Our curriculum is not properly adapted to the interests, needs and experiences of the individual. Instead of asking ourselves, "What experiences are these people having concerning which the Bible can give them help," we are asking, "What material do they need to know?" Instead of having our eyes centered on the people we teach, our eyes are centered on the subject matter we teach. In our desire to magnify the Bible we

have in reality done violence to the Bible because the Bible cannot be built into the experiences of people simply by teaching it as content.

The weakness in the position of those who follow the creative philosophy is that although they place great stress on understanding the nature and experience of the individual who is taught, they have no adequate objective reference by which to analyze and evaluate the subjective experience of the individual. In following the philosophy of John Dewey, the liberal religious educators reject all absolutes. They deny that Jesus Christ is the complete and authoritative revelation of God. They refuse to accept the view that the Bible contains any particular revelation of God or that the Bible is in any sense a peculiarly inspired Book.

Thus in rejecting the Bible as authoritative and in rejecting Jesus as the revelation of God, the liberal religious educator has no adequate objective reference by which to analyze and evaluate present experience. It is important to understand man from the viewpoint of psychology. But it is equally important to understand man from the viewpoint of God. Psychology cannot tell us everything we need to know about man. Psychology cannot tell us the ultimate nature and destiny of man. We must also know what God says about man. Shailer Mathews as far back as 1927 pointed out this weakness in the liberal position when he warned that religious educators were "in danger of hiding God behind a smoke-screen of psychology." Simply to make a psychological study of the individual does not reveal moral or spiritual values for that individual. In other words, simply to know the psychological make-up of the individual does not answer such questions as, "What is God like?" "How can I sustain right relations with Him?" "What is the way God would have me live?" There must be an adequate objective reference (the revelation of God in Christ) by which the subjective reference (the on-going experience of the individual) is analyzed, evaluated, and directed.

In experiental education we seek to have a proper balance between the subjective and objective reference. We

seek to place proper emphasis upon understanding the individual we teach and also place proper emphasis upon the Bible. Experiential education places the individual at the center of the educational process, but the individual is taught in terms of and within the sphere of the revelation of God in Christ. We are to study all we can about the psychological development of the individual, but the basic needs of the individual are to be viewed always in the light of the revelation of Christ. Our philosophy recognizes that the individual cannot be taught effectively apart from his on-going experience. However, we also recognize that this on-going experience cannot be guided adequately apart from the revelation of God in Christ.

III. *The experiential philosophy of religious education holds that the task of education is not complete until results in Christian living are seen in the life experiences of individuals.* Life itself is the only adequate test of effective teaching. Religious education must result in more Christ-like living in the daily experiences of people. Here again the experiential philosophy differs from the other two philosophies.

1. Creative philosophy.

Creative religious education has rendered another valuable service in re-emphasizing the need for religion to be expressed in man's relationships with man. Dr. George Albert Coe, the outstanding exponent of creative religious education, in his epoch-making book, *A Social Theory of Religious Education,* states that the aim of this new education is to achieve "social adjustment and social efficiency."

What is the weakness of this position? Our primary criticism would be that in this philosophy there is almost exclusive emphasis on man's relationship with man, with little emphasis on man's relationship with God. I am heartily in favor of the social interpretation and application of the teachings of Jesus. However, while man's relationship with man constitutes an extremely important element of religion, it does not, by any means, constitute the whole of

religion. Of course, the proponents of this view in their writings and discussions mention God and they usually recognize that there is something more in religious education than social relationships. "But the significant thing is that this something more is apparently regarded as a secondary consideration and its importance is greatly minimized."

Dr. E. G. Homrighausen of Princeton Theological Seminary, in criticizing the liberal approach, concludes, "Religious education is conceived as a sort of emotionalized social education . . . To be sure, God may be mentioned, but God is conceived as immanent in the social process, as a part of nature, capable of being experienced in man's highest devotion to 'ideal social ends.' In short, the 'social religious attitude' is substituted for definite personal relations to a personal God."

We need an educational philosophy which will emphasize the social implications of Christianity and will insist on the practice of the teachings of Jesus in man's relation with man, but which at the same time will magnify man's relation to God as the only adequate basis and motivation for such conduct.

2. Transmissive philosophy.

The traditional approach in religious education has also been inadequate. Whereas we have criticized the liberals for their lack of emphasis on man's relation to God, they have criticized us for our lack of emphasis on man's relation to man. They have accused us of being "other worldly." They have said that we were so concerned about getting to heaven that we had given little thought to building a better earth. Man could be saved if he believed certain things about God and Jesus regardless of how he treated his fellow man. To be a good Christian meant living according to the accepted social standard, going to church on Sunday, and holding to certain doctrinal beliefs. But often the Christian saw no relation between the doctrines which he held and the social order in which he lived. Seldom, if ever, did the Chris-

tian take his doctrinal beliefs and seek a reconstruction of society accordingly.

3. Experiential philosophy.

In the experiential philosophy we seek to avoid the weaknesses and utilize the points of strength of the other two philosophies. While recognizing the Bible as our central text-book, our primary emphasis will be on change in life and character rather than the learning of content or the memorizing of verses of Scripture. We recognize that the learning of content and the memorizing of verses of Scripture are essential elements in the educational process. But they will be kept in their rightful place as means to an end rather than the end itself. We accept for our test the one given by Jesus, "Wherefore by their fruits ye shall know them." (Matt. 7:20).

All agree that the development of Christian character is the objective and that results should be seen in life, but the question is, how is this to be accomplished? We believe that the everyday experiences of people must be dealt with more specifically in seeking to develop character. We will study the Bible as the guide for life, but if we want changed life experiences then it is specific life experiences that we must study and guide.

We believe that we need to develop and follow the concept of "the Church As a School in Christian living." It is impossible for us to go into this concept in detail but two ideas are suggested. First, we have a definite aim—Christian living, full-rounded and complete, Christian living in all the areas of life. Second, we have the means or agency—a school—a school where people come together, worship together, pray together, study together how to live the Christian way of life. So far this concept is not so different from the concept of the church we now have. But herein lies the difference. The church would be conceived as a laboratory into which individuals would bring their life experiences to be analyzed and directed in light of the teachings of Jesus.

The church then becomes not something extra, not something added on to life, not a place where we turn aside from our daily experiences to worship. Too long our people have held the attitude that there is little connection between what went on in church on Sunday and what went on during the week. But in this concept the church becomes the very center of life. It is the place now where we bring the experiences we have been having during the week. Week after week various life experiences are brought into this school in Christian living—this laboratory of life—and these experiences are placed under the revealing searchlight of the teachings of Jesus and the entire Bible where they are studied, analyzed, evaluated until pupil and teacher together discover for themselves what is the Christian attitude and the Christian course of action. Because it is the life-experience of the individual that is being studied rather than some abstract idea, and because the conclusion as to the Christian course of action is self-chosen rather than imposed, what the individual learns will tend more and more to carry over into the daily life activity of the individual.

This type of education is searching. Many would rebel against having their daily experiences analyzed in light of the teachings of Jesus. That is because it is so much less disturbing to one's way of living simply to talk about religion in the abstract in a classroom. This type of religious education calls for the continuous reconstruction of experience in light of the teachings of the Bible. Because it is so searching and so demanding, we insist that the New Birth, the conversion experience, is the only adequate motivation for such a life. But when an individual accepts Christ as his personal Savior and has an experience of the New Birth, by his profession he says his heart's desire is to grow in the likeness of Christ. If his profession is sincere and genuine, then he must be willing to bring every experience of his life under the searchlight of the teachings of Jesus and be willing to follow what he honestly conceives to be the Christian way of life.

The Bible is more than content to be learned. It is

living experience. Thus the Bible becomes effective for the individual only as it is built back into the living experience of the individual. In the first chapter of John's Gospel, we read, "The Word was made flesh, and dwelt among us." The Word of God must become flesh in our generation. Those of us who are Christian must take the teachings of Jesus and clothe them in the flesh and blood of our own lives and live them in our daily experience. For "by their fruits ye shall know them."

The Challenge of Southern Cities

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We are now a nation of cities. Since 1920 over one-half of the people in the United States have lived in urban communities. Though the South is still predominantly rural, the trend is in the direction of an urban South. A constant stream of humanity from rural areas motivated by the desire for economic opportunity and social status is pouring into Southern cities. Consequently, we are witnessing the rise and development of metropolitian areas like Louisville, New Orleans, Atlanta, Birmingham, and Memphis, and their concomitant problems of slums, crime, and the secularization of life.

I. SOCIAL PROBLEMS OF SOUTHERN CITIES

Like most American cities, Southern cities tend to conform to what the sociologists call the concentric circle pattern of growth—that is, the growth of cities in zones. The first zone, at the center of the city, is the central business district; the second zone is called the "area in transition" and lies on the periphery of the business district; zone three is a residential area of moderately priced homes. Zone four is a more desirable residential area, while zone five is made up of the fashionable suburbs.

This study is largely concerned with the social problems of the people who inhabit zone two, the area of transition. This is the area of cheap rooming houses, cheaper hotels, pawn brokers, second-hand stores, restaurants, honky-tonks, night clubs, beer joints, and taverns catering to the less discriminating clientele. Here occurs the largest volume of crime and criminals. This area contains the city's slums, the poorer Negro colonies, the neighborhoods occupied by immigrants who are not yet assimilated into American culture. This is the area of large families living in crowded tenements under almost unbelievably unwholesome con-

ditions. This area is the ulcer on the city's body, the social sore of the modern urban community. A few of the problems of this area have been selected and diagnosed.

1. Commercial Recreation.

One of the characteristics of the urbanite is that of thirst for entertainment and excitement. Since his work is often routine, commercialized recreation has a special appeal to the city man. In disorganized zones of our cities, cheap movie houses, honky-tonks, night clubs, beer joints, dance halls, houses of prostitution, pool halls, and gambling dens, are the chief sources of entertainment. A study of 90 of these places within a radius of three city blocks in downtown Louisville convinced the writer that the honky-tonk, or low drinking establishment, is the hub of social life in blighted downtown districts. Some of these places of entertainment had as many as 100 patrons at given hours of the day. About one-third of the patrons were young women.

Because ecological theory has focused attention on the area just described, there has been a tendency to overlook disorganized zones elsewhere in the city. On the outskirts of our larger cities, a new form of social life has developed in the tourist camp and the road house. Some of these camps are operated for "couple trade" only. Patrons from so-called "better" sections of the city frequent these camps. Teen-age girls are often used as entertainers in these tourist camps and road houses. Last year in Birmingham, 92 teen-age girls were arrested in connection with activities in the tourist camps outside the city. Of this number 72 of the girls had venereal diseases.

2. Divorce.

Divorce rates are higher among urbanites than among ruralites. Our national divorce rate now stands at one divorce for every three marriages, and rises to a one-to-two ratio in our 30 largest cities. Sociologists estimate that by 1965, 51 per cent of all marriages will end in divorce. In

several cities divorces already outstrip marriages. In Chattanooga, Tennessee, for example, they are three and a half times as numerous!

Within the city the highest rates of divorce are in the disorganized zone adjacent to the business district. Here the bonds holding families together are weakest, due to opportunities of economic independence, and the casual and promiscuous relationships which often destroy the cohesiveness of the family.

Today the family in our cities is caught in the centrifugal whirl of social change and is in danger of flying apart. The Western family has collapsed at least twice in history; in Greece about 300 B. C. and in Rome about 300 A. D., in each case marking the decline of those states. Both times the manifestations were the same: (1) almost universal corruption and disregard of the marriage agreement; (2) vanishing birthrate; (3) denigration of parents; (4) juvenile and adult delinquency. One would have to be socially and morally blind not to see the same surface symptoms of the decay of our own civilization. One of the disturbing factors of our day is that so many city parents seek to evade their God-given responsibility of building good homes and rearing Christian families. To illustrate, a real estate salesman who tried to sell a home to a newly wed couple approached the bride describing the virtues of a home. She replied "Why do I need to buy a home or make a home? I was born in a hospital, reared in a boarding school, educated in a college, courted in an automobile, and married in a church, get my meals in a cafeteria, earn my livelihood on a job, live in a rooming house, spend my leisure hours in a night club; when I'm sick, I go to the hospital and when I die, I'll be buried from the undertaking parlor. All I need is a garage with a bedroom."

3. Juvenile Delinquency.

Problem children are not only the product of the city, but largely of a certain section of the city, the disorganized areas. For example, approximately two-thirds of all the

delinquent juveniles in Louisville and Birmingham come from the shadowy area adjacent to the business sections. But one must not overlook the fact that there are "delinquency areas" within the city, particularly those areas contiguous to industrial districts.

There are no accurate figures as to the extent of the problem of juvenile delinquency in our cities. Suffice it to say that in 1946 youngsters under 21 years of age were responsible for 51 per cent of the auto thefts, 41 per cent of the burglaries, 28 per cent of the robberies, 27 per cent of the thefts, 26 per cent of the rapes, and 18 per cent of the arsons. More than one-half of all crimes committed against property during 1946 were committed by persons under 25 years of age. In Fulton County (Atlanta) Georgia, during 1945, the courts reported over 1,500 juvenile delinquency cases. Reasons for referral to court almost ran the gamut of the crime catalogue.

Though there are many causes in the problem of juvenile delinquency, it roots primarily in the defective family. Broken homes, immoral homes, neglected homes, homes that are unhappy, are perhaps the greatest causations for crime among our youth today. Delinquent children are the offspring of delinquent parents who have failed to provide the proper type of home life for their children. Parental delinquency begets juvenile delinquency.

4. Housing.

The family is the most effective agency of socialization in society. In this primary group the child is transformed from the "little barbarian" to the socially acceptable citizen. Here he receives his basic attitudes and ideals either good or bad. How the family is housed has much to do with the health and personality development of its members.

In the downtown districts of the city the family often suffers irreparable harm due to poor and overcrowded housing conditions. Crowded tenements are not only destructive to the body but they are soul-destroying as well. Here all kinds of people are indiscriminately herded together in close

contact with the drunk, the prostitute, the criminal, and the dope fiend. Thousands of little children forced to live in such circumstances early develop emotional disturbances and delinquent behavior.

5. Race Relations.

City populations are composed of heterogeneous groups. People with various colors and cultural backgrounds are concentrated in the downtown districts of our Southern cities. Negroes constitute about 25 per cent of the inhabitants of our cities. Social tension between the whites and blacks is increasing. Recent emphasis upon civil rights is bound to give great impetus to the Negro movement for economic and social justice. It is imperative that all racial groups come to understand each other and to work harmoniously for the achievement of a greater civilization. This problem of getting along with minority groups within our cities must be approached on the basis of intelligence rather than emotion, the Christian spirit rather than prejudice.

II. CHRISTIAN PRINCIPLES AND CITY PROBLEMS

Briefly we have diagnosed some of the major problems of the urban community. What is the Christian answer to the city's ills? Let it be made clear that Christianity is necessary to the salvation of the city. The New Jerusalem comes down "from God," and the city can never be saved from its misery until it is saved from its sin. Cities must be built upon the spiritual foundations of justice and righteousness if they are to become the cities of God. What are the Christian principles or theological presuppositions upon which effective methods of dealing with the social pathologies of the city must be based?

1. The Principle of the Preciousness of Human Personality.

Whether in the city or the country, all human life was exceedingly precious to Jesus. He showed that every man has inherent worth of himself. We are to call no man worthless for "whom Christ died." When we call those individuals

of other races such names as "wops," "dagos," "chinks," and "niggers," we fail to appreciate their inherent worth as human beings. Whatever hurts human personality whether it be a contemptuous name or a social order is evil in the eyes of God.

2. The Solidarity of the Human Family. Perhaps the two greatest concepts that have come to the mind of man are the fatherhood of God and the brotherhood of man. God "hath made of one blood all nations of men" (Acts 17:26). We have been slow to recognize the truth of this scripture. Brotherhood is a popular theme today, but it is more discussed than demonstrated. Our Bible requires that a man be treated as a brother, as an end in himself and not as a means to an end.

3. The Principle of Wholeness. The Christian church must minister to the whole of man, physical, intellectual, and spiritual. Jesus ministered to the body, enlightened the mind, and transformed the spiritual life. Traditionally the church has thought solely in terms of getting people "saved" and to heaven. The churches must follow the example of Jesus who sought to relate the whole gospel to the whole life of man.

4. The Principle of Love. Christian love is the fundamental ethical teaching of Jesus and has been basal in the Christian churches. Love to God, neighbor, and self, constitutes the central ethical imperative of Christ. In the mind of the Jew the term neighbor meant another Jew. Jesus greatly enlarged its meaning to include all mankind, and taught that we are to have a genuine regard, recognition, and care for all men in need.

5. The Passion for Lost Souls. One of the greatest tragedies to befall the churches in our generation is their loss of a passion for lost souls. Less than half the people in the United States belong to any religious group. Statistically, Dr. Solomon Dowis has shown us that approximately one-third of the entire population of the South lives in urban

centers and that sixty percent of these are not churched. What a responsibility and what an opportunity for Southern Baptists!

6. The Principle of Incarnation. Christian principles must become concrete in character. The great gap between what we profess and what we practice reaches alarming proportions with respect to certain social issues. We have been long on theology and short on morality. Too long we have given lip service rather than life service, words and not deeds, when we have been confronted with social and moral problems.

One of the unique characteristics of the ethic of Jesus is that He exemplified it in His own life. It will take more than mere talk to convey the Christian truth to the hearts of city men; it can only be adequately conveyed by a life. The message of Jesus came by life, not by letter. He showed that Christianity was a way of life, not a theology or a philosophy. His morality was not theoretical but practical.

III. PRACTICAL APPLICATION OF CHRISTIAN PRINCIPLES TO CITY PROBLEMS

"Is the gospel of Christ adequate for the slums of our city?" This question was asked in all sincerity by a theological student after having made a tour of a disorganized area of one of our cities. Of course, the answer is an everlasting yea! But to become effective the gospel must be embodied in the churches' methods of approach to city problems. Practical implementation of the gospel can be achieved through the City Mission Program, the institutional church, and the downtown city mission. These agencies, in co-operation with other constructive forces, can initiate and sustain constructive programs for the redemption of the city.

1. Agencies.

(1) The City Mission Program of the Home Mission Board of the Southern Baptist Convention under the able leadership of Dr. Solomon Dowis is one of the most constructive efforts in the South to win our cities for Christ.

As a result of the work of this program, Southern Baptists have been made keenly aware of the spiritual and social needs of our cities and of how most intelligently to meet those needs. Not only does our Home Mission Board have a city mission program, but a program that works, that produces fruit for the glory of God. Through the local city superintendent, the city mission committee, and the local church, the message of salvation is preached in neglected and difficult places of our cities. Such a program not only brings new life to the participating churches but it often revives entire associations and State conventions.

(2) The Institutional Church. Each year large numbers of our downtown churches withdrew to better sections of the city, leaving thousands of people without spiritual guidance. The Nazarenes, Jehovah's Witnesses, the Four-Square Gospelers move in as the "respectable" religious groups move out. The Catholics are faithful to the city man. Their churches, regardless of social change, are maintained in the poorest and most difficult areas of our cities. Our Protestant churches have not been able to adapt themselves to urban life as have the Catholics. Hence, Protestant churches of the large denominations move along with their moving congregations to the salubrious sections of the city.

Examples of what I have just described may be had in any large Southern city. A historic Baptist Church in a Southern city, is planning to withdraw from the downtown section to a fashionable area. Already the members have sold their modern educational and recreational plant. A survey revealed that there are over 10,000 unchurched people on the field of that church.

Under God downtown churches leaving for better areas of the city have a moral obligation to the people whom they leave behind. There are two alternatives. (1) Let the downtown churches move out where their supporting members have settled, but let them make it possible for a city mission or institutional church to assume their responsibility in the downtown area. (2) Let the downtown church stay downtown, but modify its program to meet the spiritual and social needs of the people. To survive ecological change and

to meet the needs of the people, the downtown church must necessarily develop a varied program which will operate on a seven-day-week basis.

(3) The Downtown City Mission. A downtown city mission supported by all the Baptist churches in the community may be an effective means of helping to solve the problem of the city. Central Baptist Mission in Louisville, Kentucky and the New Orleans Baptist Rescue Mission, with their large staffs of paid and voluntary workers and their varied programs, are working miracles in the lives of the people in their respective communities.

2. Practical Programs.

(1) Through the city mission program, the institutional church, and the downtown mission, the problem of commercial recreation can be at least partially solved. Recreational programs can be sponsored for all ages. Clubs, woodworkshops, game rooms, dramatics, study classes, camps, scouting, and athletic activities can provide for wholesome recreation and the proper use of leisure time. Eventually many of the participants will be won to Christ and to church membership.

(2) The divorce problem may be reduced through programs designed to strengthen the family foundations. Pastoral counseling by the mission pastor, study courses in preparation for marriage and the family, cooking, and homemaking, may well serve to strengthen the bonds of the city family and to save it from disintegration.

(3) Juvenile delinquency may be reduced by providing leadership and guidance in recreation and the use of leisure time. Three dirty-faced urchins playing in a filthy alley once asked me for show fare. When I rebuked them for going to the cheap movie house, one of them replied, "Well, we aint got nothing else to do." In that community children had to walk eleven blocks before they could find a stalk of green grass to play on. Only one organization even attempted to offer these boys a wholesome religious and recreational program and its facilities were all too inadequate.

It is not enough to condemn. We must "overcome evil with good." We are under obligation to provide something better.

But a mere recreational program is not enough to prevent juvenile delinquency. Our recreation must be Christ-centered and lead directly into the Sunday school, the worship services, and other religious services. These are real forces in the prevention of crime, adult and juvenile. In an article dealing with the problem of crime and the Sunday school, J. Edgar Hoover of the F. B. I., recently asserted: "We in the law enforcement look upon them (Sunday School teachers) as companions-in-arms in the fight against crime." He further states that if we are to make progress in the fight against crime, we must make certain that "the children of our nation attend Sunday school." In conclusion, Mr. Hoover declares that "unless children are given the opportunity of participating in activities which have God as their fundamental objective, we cannot hope to materially reduce crime in our country."

Southern Baptists must provide city people with the opportunity of participating in activities which have "God as their fundamental objective." Once I met a lad on Jefferson Street, Louisville, Kentucky, who told me that he had to earn a nickle. When I asked him why, he answered, "To buy a candle." "And why?" I queried. "So I can see how to get home. The alley to our house is long and dark," he said in a note of sadness. The spirit of man is "the candle of the Lord." There are millions of youth in our Southern cities who will never find their way to the Father's House if we Christians do not provide "the guiding Light."

(4) What has Christianity to do with the housing problem? Why should the churches be interested in this problem? Simply because bad housing destroys health, personal morale, community solidarity and religious participation. In co-operation with civic groups, the churches and missions can enlighten the public concerning living conditions of people in the slums. Private enterprise can be encouraged to invest money in rebuilding deteriorated zones. Christian people can encourage intelligent city planning on the part

of the city officials. Christian people can urge the building of parks and play grounds in disorganized areas. It has been proven that the establishment of parks, play grounds, and arterial highways in slum areas make for the building of better houses in those districts.

I am aware that it takes something more than a new housing project to save a city or a family or an individual. It takes vital faith in the living God to save souls. But a decent place to live makes for the conservation of life and the full development of the soul. Crowding, as psychologists and sociologists have shown, makes for unhappiness, irritability, immorality, and bad health. It is to be doubted that you or I could be a very sweet personality living in a filthy tenement house with only a thin board between us and a cursing, drunken, brawling family. Such conditions are not too conducive to Christian growth and regular church attendance.

(5) Race relations can be improved through the city mission program. Over half the Negroes in this country are in the South. About 25 per cent of these are in our cities. Two forces are seeking their allegiance—the Roman Catholics and the communists. Last year I served on Birmingham's first Baptist inter-racial committee. One of the Negro members of this committee confessed in one of our meetings that the Roman Catholics and communists were winning even his own kin. He said that a lack of trained Negro pastors to lead the people made them easy prey to all sorts of isms. The committee went into action. In less than one year, this committee under the leadership of the Reverend Earl Trent, Birmingham City Missionary, and Dr. Gilbert Guffin, Howard College, a Negro Baptist Pastors' School has been established fully accredited by Selma University and partially staffed with Howard College professors. Under the leadership of Mr. Trent there is also being established in Birmingham a Negro Baptist Center. These two projects will perhaps do more to improve race relations in Birmingham than all other current efforts put together.

(6) Finally the downtown city mission and the in-

stitutional churches may serve as training centers for the development of an intelligent, Christian leadership for urban life at home and abroad. During my six years at Central Baptist Mission, Louisville, Kentucky, many of our missionaries now serving on foreign fields got their initial training for the mission field in the slums of that city. At present I have a letter from a brilliant young medical doctor requesting that I recommend him to the American Baptist Foreign Mission Board as a candidate for the mission field. While a student in the medical school at the University of Louisville, this young doctor served as Superintendent of the Junior Sunday School Department at Central Baptist Mission, building the department up to standard. He became interested in the Chinese children in his department and personally won some of them to Christ. Now he is offering himself as a medical missionary to China.

Downtown missions may also develop an indigenous leadership. At Central Mission many of the teachers of that institution were won to Christ through its consecrated leaders and aggressive Christian program. I refer to one young lady who came into the mission for a recreation program. Later she came into the worship service and surrendered her life to Christ. Still later she went back to school and is now doing her last year in Campbellsville College with the view of entering the Woman's Training School to further prepare herself for city mission work. Before coming to the mission she had never read the New Testament.

We have examined some of the problems of our Southern cities and some possible Christian solutions. The city is a challenge to Southern Baptists. Under God we are responsible for the millions of lost souls in these urban communities. Long ago sociologists pointed out the dominance of the city in setting the social patterns for civilization. The decay of the city inevitably means the decay of its hinterland and its civilization. As the city goes so goes civilization. Unless we Christianize the city it will paganize our citizens. It was for city people that Jesus wept. Let us work and pray that the city of Destruction may become the city of God.

The Moral Message of the Hebrew Prophets

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There are some students of the Bible who wonder why Jesus was not more specific about the moral code of Christianity, why he taught by principle more than by rule. One is aided in understanding the problem when he considers what had preceded the teachings of Jesus. The Hebrew prophets had long before proclaimed the oracles of Jahweh wherein sin of every sort was exposed in detail, and even more emphatically condemned. Since the specific had already been given, there was need for Jesus to present broad underlying principles. These do not nullify the prophetic word, but only give its ultimate significance and endorse its moral perception. Jesus did not come to destroy the prophets but to be the agent of their fruition. Therefore, one will better understand the teachings of the Christ if he is aware of what has gone before, and he can more clearly perceive the moral demands of the Christian faith as he hears anew the thunder of the prophetic preachers of righteousness.

The Hebrew concept of the nature of God was the basis of all prophetic preaching. Since Yahweh is holy, His people must be holy. Since He is righteous, they, too, must establish justice. Since He is their father, each must be treated as a brother. Since He has forgiven a backslidden people, the prophet must learn to forgive his erring wife. There is no area of life that the divine demands do not penetrate. Man's every thought and motive must be beneath His control.

Accordingly, the Hebrew prophets have a word for all of life's relationships. Quite naturally they have much to say concerning the home and marriage. Malachi was especially concerned with such problems. In his day it was becoming the popular custom to put away the "wife of youth" for the sake of the torrid charms of a foreign mate. The prophet emphatically asserts that the marriage relation-

ship is a solemn covenant between man and wife, sealed by Yahweh Himself. Any breach of this covenant brings upon the guilty the wrath of God. He further argues that a broken home will mean the ruin of the children. The purpose of marriage is the rearing of a "godly seed." Unfaithful parents thwart this high purpose of God for the home. Accordingly, Malachi states categorically that Yahweh hates divorce (Mal. 2:10ff.).

The experience of Hosea has even further implications. Called upon to reclaim an unfaithful wife, the poet-prophet was obedient to the vision. "By his treatment of her, Hosea taught that even though wives prove utterly unfaithful, their husbands are still under moral obligation to use every possible method to reclaim and restore them to a life of purity and fidelity."[1] And if the wife strives "to live a life of rectitude, she should have not only the protection but the love of her husband."[1]

There can be no double standard of morality. In the past history of Israel the man was never regarded as guilty except when he transgressed the rights of some man to a woman. Hosea demands the same standards for both sexes (4:14):

I will not punish your daughters when they play the harlot,
Nor your brides when they commit adultery;
For the men themselves go apart with harlots,
And they sacrifice with the prostitutes. . .

Upon another vital problem of the home the prophets have little to say. The Mosaic law had permitted slavery, although Hebrew slaves were to be treated as servants rather than bondmen. The silence of the prophets on the problem seems to indicate that the relationship was not abused overmuch, for wherever they found man's inhumanity to man, they protested against it. The prophets, like the New Testament writers, would not be likely to champion a new system, but rather would insist that godliness per-

1. Kent, C. F., **The Social Teachings of the Prophets and Jesus,** p. 51.

meate the old. Something of this is indicated by statements of Jeremiah. Jerusalem was under siege by Nebuchadnezzar. Evidently in order to secure more soldiers for battle and to incur the favor of Yahweh, the king and the people covenanted to revive an ancient custom of freeing Hebrew slaves every seven years. But after the danger was over they "lost their religion" and subjected their former slaves again. Against this act of broken faith, Jeremiah hurled terrible words of resentment (Jer. 34:17):

Therefore thus saith Jehovah:
Ye have not hearkened unto me to proclaim liberty,
Every man to his brother and every man to his neighbor:
Behold, I proclaim unto you a liberty, saith Jehovah,
To the sword, to the pestilence, and to the famine. . .

On the matter of wealth and its proper use the Hebrew prophets have much to say. Isaiah graphically opposes monopoly that is secured at the expense of less fortunate neighbors, whether obtained by fair means or foul (5:8):

> Woe unto them that join house to house,
> Who add field to field,
> Until there is no space left,
> And you dwell alone in the midst of the land.

Amos (8:4ff.) denounces those who cannot bear to keep their stores closed during holidays and Sabbaths because of a loss of profit, and who make "the ephah small, and the shekel great, dealing falsely with balances of deceit," and who sell worthless merchandise at an exorbitant price, thus buying "the poor for silver, and the needy for a pair of shoes." Micah (2:2, 9) objects to the deliberate process of eviction of widows and orphans from ancestral homes.

The sin of covetousness is matched by another which is its very opposite yet its constant companion. As G. A. Smith aptly states, there are in every civilization "two main passions of the human heart, love of wealth and love of pleasure, the instinct to gather and the instinct to squander. . ."[1] Israel was no exception. And just as the prophets denounced evil ways of accumulating wealth, just so did they turn upon those who made poor use of what they already

1. Smith, G. A., **Expositor's Bible, 'Isaiah,'** Vol. 11, P. 41.

possessed. This squandering, even as today, was characterized by overindulgence in strong drink. Against this deadly foe of the best in man, Isaiah cries out (5:11):

> Woe unto them that rise up early in the morning
> That they may follow strong drink:
> That tarry late into the night,
> Till wine inflame them.

This alcoholic tendency is accompanied by great feasts and sensuous music. Isaiah (5:12) observes that in their feasts the people take great delight in the artistry of their musicians, but that the handwork of God goes completely unnoticed. Amos (6:4ff.) describes the sad state of affairs:

> Ye that lie upon beds of ivory,
> And stretch themselves upon their couches,
> And eat the lambs out of the flock,
> And the calves out of the midst of the stall:
> That sing idle songs to the sound of a viol;
> That invent for themselves instruments of music. . .
> And anoint themselves with the chief oils. . .

Nor would he have to search long for subjects for his sermons today.

In such debauchery the women also shared. Amos (4:1ff.) declares:

> Hear ye this word, ye fat cows of Basham,
> That are in the mountain of Samaria. . .
> That say unto their lords,
> Bring and let us drink. . .
> They shall take you away with hooks.

Isaiah forsees destruction coming upon the nation whose women are "intent simply upon their personal adornment and in displaying their physical charms."[1] No motion picture star of today could surpass the women of Isaiah's time. The prophet lists a part of their wardrobe (3:18ff.): "anklets, tieras, necklaces, earrings, bracelets, and veils, headbands, armlets, and sashes, scent bottles, charms, signet rings, and nose-rings, robes of stste, mantles, shawls, and purses, gauze, linen turbans, and wrappers." (Moffatt) Such extravagance shall destroy the nation, with the result that these lavish

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[1] Kent, C. F., **Op. cit.**, p. 62.

ladies will "for scent have stenches, ropes for girdles, baldness in place of curls, sackcloth instead of silk, the brand of slavery instead of beauty." The haughty daughters of Zion.

Holding their heads high as they walk,
And ogling with their eyes,
Walking with their mincing steps,
Their anklets jingling,
The Lord will strike their heads with scabs,
The Eternal will strip them bare.

In addition they shall lose in war the men they are trying so hard to seduce, with the result that (4:1ff.)

Seven women on that day shall catch hold of a single man,
Crying, We will earn our living, we will clothe ourselves,
But only let us bear your name to save us from disgrace!

Nor were these prophets of old silent upon the relationship of the heads of government to the people they ruled. Each one must govern his subjects with justice. Wherever injustice was found, the prophets made their voices known.

In his parable of the husbandman and the vine Isaiah concludes (5:1ff.):

The vineyard of Jehovah of Hosts is the House of Israel,
And the men of Judah his pleasant plant:
And he looked for justice (mishpat)
But, behold, oppression (mispah

Isaiah is even more caustic in an earlier passage (3:14, 15):

Jehovah will enter into judgment with his people and the princes thereof:
It is ye that have eaten up the vineyard:
The spoil of the poor is in your houses:
What mean ye that ye crush my people,
And grind the face of the poor?

Hosea condemns those who "make the king glad with their wickedness and the princes with their lies." (Hosea 7:3) Jeremiah calls upon the king to execute justice lest God's wrath descend on him (21:11, 12). He openly accuses the king and rulers of sin (32:32). Zephaniah spares no one (3:3):

Her princes in the midst of her are roaring lions;
Her judges are evening wolves;
They leave nothing till the morrow.

The prophet Micah vividly describes the legal cannibalism of his day perpetrated by the leaders of the people (3:2ff.):

Ye who hate the good and love the evil,
Who pluck off their skin from off them,
And their flesh from off their bones;
Who also eat the flesh of my people
And flay their skin from off them,
And break their bones, and chop them in pieces,
As for the pot, and as flesh for the cauldron.

No prophet was ever silent amid the shambles of political corruption. Politics and church may not mix, but neither does the right to rule and a dishonest leadership.

What was the attitude among the prophets toward foreigners? Toward other nations it was the concensus that they would eventually recognize the Jewish people as having the true religion and flock to Jerusalem to be taught of Yahweh:

But in the latter days it shall come to pass
That the mountain of Jehovah's house
Shall be established on the top of the mountains,
And it shall be exalted above the hills;
And people shall flow unto it.
And many nations shall go and say,
Come ye, and let us go up to the mountain of Jehovah,
And to the house of the God of Jacob;
And he will teach us his ways,
And we will walk in his paths. (Micah 4:1ff.)

Thus saith the Lord of Hosts:
It shall yet come to pass that there shall come peoples
And the inhabitants of many cities;
And the inhabitants of one city shall go to another
Saying, Let us go speedily to entreat the favor of Jehovah,
And to seek Jehovah of Hosts;
I will go also. . .
In those days it shall come to pass
That ten men, out of all the languages of the nations,
Shall take hold of the skirt of him that is a Jew
Saying, We will go with you,
For we have heard that God is with you. (Zech. 8:20-23)

The Book of *Jonah* is a classic on the attitude Israel should take toward other nations, even her bitter enemies. When Jonah becomes angry that God has spared hated Nineveh and retires to watch the proceedings, Yahweh provides a gourd vine to shade Jonah from the sun's heat. When the vine is gone, we find the following declaration from God (Jonah 4:10, 11):

> Thou hast had regard for the gourd for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

As for foreigners within Israel, the law insisted that they be given fair treatment (Ex. 22:21); they were even invited to share in the religious feasts (Deut. 16, 11, 12; 26:11). Leviticus 24:22 demands, "Ye shall have one manner of law, as well as for the sojourner as for the home-born." Numbers 15:14 provides, "And if a stranger sojourn with you, or whosoever may be among you throughout your generations, and will offer an offering made by fire, of a sweet savor unto Jehovah; as you do, so he shall do." Deuteronomy 10:19 commands that they *love* the sojourner. Isaiah 56:3-8 voices the prophetic opinion.

> Neither let the foreigner,
> That joined himself to Jehovah, speak saying,
> Jehovah will surely separate me from his people. . .
> . . . the foreigners that joined themselves to Jehovah,
> To minister unto him and to love the name of Jehovah,
> To be his servants,
> Every one that keepeth the sabbath fro profaning it,
> And holdeth fast my covenant;
> Even them will I bring to my holy mountain,
> And make them joyful in my house of prayer:
> Their burnt offerings and sacrifices
> Shall be acceptable upon mine altar;
> For my house shall be called
> A house of prayer for all peoples.

Every social reformer has his Utopia. Nor were the prophets without their dreams of an ideal human society.

Yet, by their very nature they were not primarily predictors of the future. Prediction was only one aspect of their ministry, and this was seldom in detail. The fundamental principle that undergirded the message of the Old Testament prophets was the necessity of a moral obedience to an ethical God. Accordingly, they were not so much concerned with what will happen as what must happen, as a result of sin and the nature of God. Prophecies in their noblest sense were sermons to contemporaries that keep their values for every age because they contain the eternal purposes of God that are ever coming to pass.

For the prophets of Israel, the future was in the hands of God, but was in part determined by the free choice of men. Therefore, much of prophecy is conditional, and may never come to pass unless man fulfills these demands of God. Many of the prophecies of the Old Testament are conditional even where the condition is not stated (cf. "Yet forty days and Nineveh shall be overthrown." Jonah 3:4). Other predictions are couched in poetical language and were never intended to be fulfilled literally. Still others, however, are unconditional and have already come to pass, or will take place in the future. These in the main are the great promises of God for His Messiah and His people that can be delayed by human sin but never defeated.

The society of which the prophets dreamed is well portrayed in Micah 4-5 (cf. Isa. ch. 2). Here is presented a practical program for world peace. It is conditioned upon a freedom of worship whereby people voluntarily seek God and urge others to do likewise (4:2a). This seeking results in their learning the will of God and doing it (4:3a), so that the instruments of war are used for peace. This increased production of life's necessities eliminates want. Men no longer like in fear, for everyone has all his heart desires (4:4). Such world peace can never be achieved by natural means, however. The Messiah, the Son of David, must come to establish his kingdom: "And this man shall be our peace" (Micah 5:5).

It remained for the Servant Poems in Isa. 40-55 to reveal how this miraculous transformation of human nature would be accomplished by the Messiah (42:1-4; 49:1-6; 50:4-9; 52:13-53:12). To be sure, there are some who find no reference to a personal Messiah in these passages. Some, because Israel is called Yahweh's servant in 41:8. refer all these statements to God's purpose for Israel. Yet 42:18 implies the failure of Israel as a true servant. And how could Israel "raise up the tribes of Jacob" (49:6) when she already consists of those tribes? Accordingly many speak of the Servant Poems as personifying the pious kernel in Israel, the true Israel. Against this conception is the prophet's inclusion of himself among those benefited by the servant's words (53:5, 8b). Certainly the inspired prophet would be classed among the pious remnant. The passages find their most natural application as applied to the Messiah and his ministry. The thought in 40-55 is that Israel as a nation is to be rejected because of her unfaithfulness. The individual Messiah, who is the true Israel, will accomplish the salvation of both Jew and Gentile.

How will this regeneration of society be affected? By the vicarious suffering of the Messiah, who atones for the sins of his people (Isa. 53:4-6), and by the knowledge of himself brings them to his moral standards and gives them the incentive and power for righteous living (Isa. 53:11). Thus they become fit subjects of his kingdom. The righteousness that characterizes this Kingdom of God makes peace inevitable. The Messiah will be a just and equitable king and will secure justice for all his subjects (Isa. 9:6-7). Men shall no longer depend upon others for their knowledge of God but will enjoy a personal experience with God based upon the forgiveness of sin:

I will put my law in their inward parts,
And in their hearts will I write it;
And I will be their God,
And they shall be my people:
And they shall teach no more
Every man his neighbor

And every man his brother,
Saying, know Jehovah; for they shall all
Know me, from the least of them unto the greatest of them...
For I will forgive their iniquity,
And their sin I will remember no more.—Jer. 31:33-34.

Man-made Utopias must inevitably fail but the dreams of the Hebrew prophets are an ever-present challenge to a disillusioned and desperate world.

The Doctrine of the Holy Spirit in Christian Hymns

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Music is a universal medium of worship. No religion is known to be without lyrical expressions of its devotion and praise. From the chants of primeval man to the stately anthems of the Christian choir, music has played a unique part in the religious life of the human race. Ancient records of civilizations long returned to dust contain hymns to the deities worshiped. The hymns of the Babylonians, Egyptians, Hebrews, Greeks and Romans, Chinese, Norsemen, Celtics, Incas all witness to the universal scope of music as an aid in worship.

The prevalence of hymn singing, as well as the nature of the hymns, tells us a great deal about the distinctiveness of a particular religion. The uniqueness of the Christian faith manifests itself in its lyrical worship. No less is Christianity a fulfillment of Judaism in the manner of worship than in theology and revelation. Music and hymn-singing was an essential part of Hebrew worship. It was woven into the very fabric of their whole religious concept of life. Indeed, they perceived that all creation joins in the symphony of praise to Almighty God, the Maker of Heaven and Earth. In Job 38:7 we read—

> "When the morning stars sang together,
> And all the sons of God shouted for joy."

And did not Isaiah hear the heavenly hosts in the Temple singing—

> "Holy, Holy, Holy, is Jehovah of Hosts;
> The whole earth is full of his glory."

And did not John see and hear the four and twenty elders, each with a harp, singing a new song before the Lamb? This rich heritage of song and praise was handed down to the New Israel who used the Hebrew Psalter, adapted to the forms of Latin and English poetry, as the first Christian hymn book for many centuries. A distinctive feature of

Hebrew-Christian worship has been the importance attached to praising God and the unique development of sacred songs for this purpose.

Christianity has often been characterized as a "singing religion." No other religion contains such themes of joy and victory and exalted praise as are found in the hymnology of the Christian faith. Christian hymns differ from hymns of heathen antiquity in spirit and object of worship, not necessarily in form.[1] They are addressed to God or to one of the persons of the Trinity in particular.

It is the particular objective of this paper to analyze in some measure the theology expressed in those hymns addressed to the Holy Spirit. The hymns considered are divided into two groups: Those addressed to the Trinity, and those addressed directly to the Spirit. Among those probable fragments of hymns mentioned above, two make reference to the Holy Spirit—I Tim. 3:16 and Titus 3:4-7. Accepted as phrases from hymns in use at the time, they become the earliest extant references to the Spirit in the sacred songs of the Christian church. They will be discussed in the section dealing with hymns addressed directly to the Spirit.

HYMNS TO THE TRINITY

Trinitarian hymns are the oldest hymns, outside the New Testament "fragments", in which the Holy Spirit is mentioned. The earliest are the doxologies, of which the oldest is the *Gloria Patri,* called the Lesser Doxology.[4] It is believed that the first part goes back to Apostolic authorship and usage—

> "Glory be to the Father, and to the Son
> And to the Holy Ghost"

The last phrases being added later—

> "As it was in the beginning, is now
> And ever shall be
> World without end. Amen."

This was sung by the martyrs in the Coliseum and the Circus Maximus. Polycarp lifted his voice in praise of this

doxology even as the flames consumed his body. So also died the Venerable Bede on May 26, 735, his lips uttering the triumphant faith in the Triune God which the hymn addresses.

The best known and most widely used Doxology is the one written by Thomas Ken in 1695:

> "Praise God from whom all blessings flow;
> Praise Him, all creatures here below;
> Praise Him, above ye heavenly host—
> Praise Father, Son and Holy Ghost."

This has been accorded the first place among all doxologies. Its rank remains undisputed. It is impossible to see how any other could surpass its sublime majesty of thought and language which calls upon all created beings to praise the Almighty God who is at one and the same time Father, Son and Holy Spirit. It is one of the most theologically sound Trinitarian hymns in regard to its phraseology. It avoids the confusion entailed always in any mathematical formulation of the relationship of God to Himself and his activities. Therefore, avoiding any incentive to abstract speculation it calls all creation to praise its Maker, Redeemer and Guide! In the biblical manner it accepts the Trinity without debating the mystery of its metaphysical ontology.

The particular theological emphasis to be noted in the *Gloria Patri* is in the last sentence. It quite definitely intends to establish the fact of the Trinity from all eternity. This might be considered as internal evidence for this phrase being added later, perhaps after Nicea where the doctrine was officially formulated and accepted. Or it might as reasonably be argued, that the use of this doxology before Nicea greatly influenced the decision of the Council! The early appearance of Trinitarian hymns is sound evidence that the doctrine was already in the process of formulation. The scriptural basis for the teaching can not be denied. The Baptismal formula in Matthew,[5] and some of the benedictions of Paul, as well as those passages reflecting the nature of Christ and his relationship to the Father, provide the seeds out of which this mysterious and marvelous truth has grown.

The word *trinity* does not occur in the Bible. It was coined by Tertullian from the Greek *trias* in the latter part of the second century.[6]

The Apostolic church was little concerned with abstract speculation over the Godhead. The theologizing of Christian doctrines was of secondary importance to the early church. Not for long, however, could the formulation of a sound and clarifying theology be delayed. The first matter for debate and controversy was Christology. After this problem had been settled to some degree of satisfaction, the problem of the Trinity was found to have been also largely settled in the Christological creeds. The Deity of the Spirit was already accepted, Christ was equated with God. The concept of the Triune God presented little intellectual difficulty to the church Fathers and first theologians. This is not to say the Trinitarian controversy was any less colorful or exacting. The idea, the concept is scripturally sound, if not scripturally clear!

This biblical truth found expression in the hymns of the church. From the start of Christian hymnology, trinitarian hymns are found. Many hymns with other themes would close with a doxology addressed to the Trinity.[7] The Medieval church gave a great deal of attention to hymns to the Trinity. Hilary of Poitiers, the first Latin hymnist, and Ambrose, the father of Latin hymnology, both composed hymns to God as Three in One. St. Columba wrote a hymn, the "Altus Prosator," containing twenty-six stanzas of six lines each, addressed to the Trinity. It begins with the creation of angels and in turn takes up the creation of man, and his fall, the foundations of the earth and underworld, the second coming of Christ and the final judgment. It was sent as a gift to Pope Gregory who "found no fault in it except the scantiness in it of praise of the Trinity *per se*, though the Persons were praised through their creatures."[8] The obedient missionary amended his second edition accordingly!

Lest the foregoing statements be misleading, it must be noted that there were more hymns written in this time (that

is, prior to the Reformation) to the Virgin Mary and the Saints than to the Trinity or the Spirit! They were written in the main to be sung as charms against disease or peril, opening, for example, with the first stanza addressed to the Trinity invoking the power of the Triune God as aid for an ailing stomach, a disquieted liver, an impending drought, or some danger of like degree! The rest of the hymn was addressed to the particular calamity or the member of the body incapacitated.

After the Reformation there were more hymns written to the Trinity and the Spirit. They improved in poetic quality no less than in theology. In subsequent theological debates over the Trinity, trinitarian hymns have not escaped being involved in the controversies. At the rise of Arianism and Socinianism in the English Presbyterian churches every allusion to the Trinity, the Incarnation and Atonement was eliminated from the hymns used.

So much for a running historical picture of hymns referring to the Trinity and the Spirit. The two most widely used trinitarian hymns will now be studied briefly.

The most widely known and frequently used hymn to the Trinity is, "Holy, Holy, Holy," written by Reginald Heber in 1827. It is based on two passages of scripture, Isa. 6:2, 3; however, being mostly a paraphrase of Rev. 4:8-11. Tennyson said of this hymn that it was the finest ever written for its "purity of language, devotion, true spirituality, the difficulty of treating such an abstract theme poetically."[9] It was sung by his request at his burial in Westminster Abbey. It is interesting to recall that the hymn-tune written specially for the hymn has been named Nicea because it was at this Council that the doctrine of the Trinity was definitely established.

Unlike most trinitarian hymns which have each a stanza addressed respectively to the Father, the Son and the Spirit, and the last addressed to the Three in One, this hymn stresses the unity of the Godhead throughout. The theological criticism would be over the phrase—"God in three persons" —which occurs twice in the hymn. The impression is definitely towards tri-theism

The other equally popular hymn to the Trinity is, "Come Thou Almighty King." Once erronously attributed to Charles Wesley, its author remains anonymous. It follows the traditional pattern of trinitarian hymns: the first stanza is addressed to God as King, the second to the Son as Incarnate Word, the third to the Spirit as Holy Comforter, the last to the Trinity—the "great one in three." It has been translated into many languages. Often the stanzas have been altered to suit various beliefs. Even Unitarians have adapted it for their services, changing the second stanza and omitting the last.[10]

It is a most worshipful hymn. It is a prayerful petition addressed to God in all his nature and being as revealed in scripture, appealing to each person of the Triune God to assist the worshipers in praise. Its language is soundly biblical in the choice of titles used in addressing God. It is to be noted that in the second stanza Christ and the Spirit are definitely equated. This is not without its theological basis in scripture: II Cor. 3:17—"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty" (AVS). The difficult mathematical symbols appear in the last stanza, which is addressed to "the Great One in Three." This is the most common theological weakness of all hymns to the Trinity. Yet the hymn taken as a whole does not leave us with the impression of tri-theism. It is clear that only one God is being praised. The titles ascribed to Him are taken directly from scripture—Almighty King, Father All Glorious, Ancient of Days, Incarnate Word, Spirit of Holines, Holy Comforter, Spirit of Power.

While these two hymns have found a place in the hymn books of the great churches, it will be worthwhile to note some of the ideas in other trinitarian hymns. The term "Triune" occurs frequently as does the difficult and inadequate "three in one" or "one in three." J. Cooper in his, "Father of heaven! whose love profound," addresses the Trinity as —"Jehovah! Father, Spirit, Son! Mysterious Godhead! Three in One!" Here the God of Israel is clearly identified with the Triune God of the New Testament. At least

he admits the deep mystery of the problem before he defines Him as "Three in One." Of course, it must be kept in mind that hymns are not written as theological treatises, even though the intended purpose might be didactic. It remains true, nevertheless, that they do "teach" theology, and this theological instruction is absorbed, consciously or unconsciously, by the worshipper. Hence, it is very important to "keep the theology straight." Cooper conveys the thought of the eternal nature of the Trinity in his identification of Jehovah as the Triune God. The words *Triune* and *Trinity* used so frequently in hymns convey no more nor less meaning than when the terms are used in sermons, creeds or textbooks.

The "undivided three' is another variant of the mathematical statement. Many trinitarian hymns avoid any theological speculation by omitting a stanza addressed to God as "three in one" by having three stanzas only, one each to the Father, Son and Spirit. This is a wise arrangement; in many ways it is closer to the actual biblical statements of the Godhead.

In most of the trinitarian hymns a definite impression is made of the unity of God. The particular petitions addressed to each person of the Trinity are in harmony with the biblical passages which treat of the "function" or "work" of each: God the Father as Creator, Christ the Son as Saviour, the Spirit as Teacher and Advocate. The chief theological criticism would be directed toward those statements which tend toward a tri-theistic concept. It is interesting to note that there are not as many hymns addressed to the Trinity as to the Spirit.

HYMNS TO THE HOLY SPIRIT

The oldest hymns to the Spirit are among those probable hymn fragments already mentioned. The first is in I Tim. 3:16—

> "And without controversy great is the mystery of godliness;
> He who was manifested in the flesh,
> Justified in the Spirit,
> Seen of angels,
> Preached among the nations,
> Believed on in the world,
> Received up into glory." (ASV)

While this fragment is not addressed to the Spirit, its reference to the Spirit would entitle it to a place among hymns on the Spirit. The thought expressed is that the person and work of the Spirit justify the redemptive activity of God in Christ. This very definitely is in harmony with the teaching of Jesus in John 16:8-11. It is the work of the Spirit to validate and justify God's activity in the life and person of Jesus Christ. Later hymns to the Spirit convey the same teaching—that the Spirit makes clear the things of Jesus and justifies the witness and ministry of Christians.

The other New Testament fragment is found in Titus 3:4-7—

> "When the kindness of God our Saviour,
> And his love toward man appeared,
> Not by works done in righteousness,
> Which we did ourselves,
> But according to his mercy he saved us;
> Through the washing of regeneration,
> And through renewing of the Holy Spirit,
> Which he poured out upon us richly,
> Through Jesus Christ our Saviour;
> That being justified by his grace,
> We might be made heirs,
> According to the hope of eternal life." (ASV).

Here the work of the Holy Spirit in the experience of regeneration is stressed. This, too, accords with the teaching about the Spirit in other parts of the New Testament. This

theme, also, is largely stressed in later hymns addressed to the Spirit. In truth, it is the dominant theological idea contained in almost every hymn to the Spirit.

In the hymns of the early church, prayers and petitions were addressed to the Spirit as well as to God and Christ. Athenogenes who died as a martyr in the reign of Septimus Severus (c. 193-211) wrote a hymn to the Spirit to which Basil appealed in support of the deity of the Holy Spirit.[11] It was to be expected that hymns of this nature would be written. There were only a few hymns to the Spirit written before the Reformation which produced many more, fresh in vitality, warm in feeling and with a sounder theological basis in this period many more were written about and addressed to the Spirit than to the Trinity.

The greatest Medieval hymn to the Spirit is "Veni Creator Spiritus", attributed to various authors, among whom Charlemagne seems to hold the most votes, himself being proficient with equal skill in Latin, Greek and Hebrew, and known definitely to have been a "man of letters." It is excellent poetry. It is based on the Genesis account of Creation in which the Spirit is pictured as brooding over the cosmic chaos.

> "Creator Spirit by whose aid
> The world's foundations first were laid . . .
>
> "O Source of uncreated light,
> The Father's promised Paraclete,
> Thrice holy Fount, thrice holy Fire,
> Our hearts with heavenly love inspire;
> Come, and thy sacred unction bring
> To sanctify us while we sing."

The theology of the hymn is sound throughout except in one particular. In the third stanza the Spirit "rich in thy sevenfold energy" seems obviously to be made the champion of the seven sacraments of the Medieval church. The biblical message concerning the work of the Spirit is clearly presented: bringer of joy, to rescue from sin and sorrow; light, truth, the Paraclete, fire, love, grace, the gifts of God himself to men, are terms faithful to the scriptural teaching on the

person and work of the Holy Spirit. By referring to the creation of the world also as the work of the Spirit a marvelous unity of thought concerning God as Spirit is presented as the teaching of the Bible in both Testaments. This hymn is still retained and used in most of the hymnals of churches today.

It would be impossible to analyse in detail all the more modern hymns to the Spirit. Only those hymns which have found a place in the hymn books of all churches will be considered. The fact that they are in the hymnals indicates not only their devotional value for worship but shows as well their theological acceptance. The teaching about the Holy Spirit in these hymns will be approached from the standpoint of both his person and work. The teaching of the hymn then will be related to the scriptural teaching about the Holy Spirit.

The first hymn to be considered will be "Come, Holy Spirit, Heavenly Dove" written by Isaac Watts. This hymn appears in the hymn books of all churches of the Protestant Evangelical faith. The first theological criticism is seen in the addressing of the Spirit as "Heavenly Dove." While poetic and based on a scriptural metaphor, the direct address of the hymn, it seems, goes further than the metaphor would warrant. The only other mode of address is to call the Spirit Lord. The scriptural basis for this is sound; II Cor. 3:17—"Now the Lord is the Spirit . . . "

The work of the Holy Spirit in the hymn is theologically sound. He is spoken of as having "quick'ning powers," as kindling the flame of "sacred love," and of reviving the soul of the worshiper. To "shed abroad the Saviour's love" is given in scripture as one of the chief ministrations of the Spirit. Gal. 5:22 reads: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In Rom. 5:5 Paul writes: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." In Matthew 24:35 and II Cor. 3:6 we read of the Spirit's quickening and life-giving power. In the Pentecostal ap-

pearance of the Spirit recorded in Acts 2, his power is likened unto fire. Thus, in beautiful and moving poetry Watts' beloved hymn is faithful to the biblical teaching concerning the Holy Spirit in all major respects.

An equally popular hymn on the Holy Spirit is Andrew Reed's "Holy Ghost, with Light Divine." In this hymn the Spirit is addressed at the beginning of each stanza, three times as Holy Ghost, once as Holy Spirit. The hymn deals mainly with the ministry of the Spirit to the individual heart. As "Light divine" he is asked to "chase the shades of night away, turn the darkness into day." With "Power divine" he is to cleanse the guilty heart of sin. With "Joy divine" he cheers the saddened heart. The deity of the Spirit is taught in language unsurpassed for its beauty and theological clarity. The hymn closes, having risen to a climactic moment of praise and adoration, in the last stanza to ask—

> "Holy Spirit, all divine,
> Dwell within this heart of mine;
> Cast down every idol throne;
> Reign supreme, and reign alone."

"Spirit of God, Descend upon My Heart" by G. Croly is sung universally by Christians. The Spirit is also addressed as "God and King." The Spirit as Teacher is the concluding theme of this sacred song. To know the presence of God, to know the way of victory over life's struggles, to conquer doubt and to possess patience in prayer is knowledge imparted through the Spirit alone. Expecting "no dream, no prophet ecstasies," no miraculous revelation, nor angelic visitor, the prayer simply asks to be given that spiritual sight that comes when the heart is filled with the love of God kindled there by the Spirit. The theological teaching of this hymn is scripturally sound, being entirly free from confusing phrases or misleading use of biblical terms. The scriptural verse inspiring the author of this hymn is Gal. 5:25, "If we live in the Spirit, let us also walk in the Spirit."

Edwin Hatch in his hymn "Breathe on Me, Breath of God" uses only the address to the Spirit found in his title.

His thought is based on John 20:22 where Jesus said to his disciples after he breathed on them, "Receive ye the Holy Spirit." Here the Spirit is looked upon as God himself working in the heart of the believer making one the human and divine will.

"Holy Spirit, Truth Divine" by Samuel Longfellow is one of the finest and most beautiful hymns ever written to the Spirit. The writer seems to be content only with an abundant collection of titles with which to address God: "Truth divine," "Love divine," "Power divine," "Right divine," "Word of God," and "Inward Light" are all personified in relation to the person of the Spirit. Here the greatest words in the Christian vocabulary are used of the Spirit. Not satisfied with these appelatives the author goes on to address him as God, King, and Lord. With the power of fire and divine unction the Spirit is asked to take full possession of the worshiper. Borrowing heavily from scriptural terminology the hymn gives a true theological concept of the person and work of the Spirit.

The foregoing examples will give a picture of the phraseology and terms used in the greatest and most popular hymns to the Spirit. Let it suffice to mention some of the other titles given to the Spirit in other hymns on our theme: "Tenderest Friend," "Heavenly Guest," "Blest Redeemer," "Comforter," "Paraclete," "Spirit of Life," "Spirit Creative," "Spirit Consoling," "Spirit of Love," "Light and Fire Divine," "Strong Defense," "Flame of Sacred Fire." These examples will show the extent that poets and hymnists have gone to present the truth of God in the most exalted and majestic terms.

The work of the Spirit is equally treated in the most moving and stimulating language: To "form our hearts anew," to "cleanse the sinner," to bring the fruits of the Spirit mentioned in Gal. 5:22, all of which can be found in some hymn to the Spirit. To teach, to forgive, to cheer, to impower, to guide, to comfort, to sanctify, to impart grace, to redeem and regenerate, to conquer sin, to seal the soul for the heavenly life, to illumine truth, all serve to indicate

how clearly the writers grasped the biblical significance of the work of the Spirit. With the gift granted only to the poets they coined phrases packed full of life and vitality, of power and color to implant and burn indelibly on the hearts and minds of all who would sing their hymns the true biblical concept of God as Father, Creator, Saviour, Son, Spirit, Comforter and Friend. Among some of these beautifully moving phrases might be mentioned the following: the Spirit in one hymn is spoken of as the celestial breeze filling the sails of the soul; another speaks of Him as the "sacred fire of love;" another as the "fount of life;" still another prays the Spirit to kindle the sacred flame of sacrificial fire on the altar of the heart. All in all in the hymns to the Spirit one possesses a true and sound commentary on the scriptural teachings concerning the Holy Spirit.

The number of hymns to the Trinity and the Spirit is most revealing. It goes without saying that the prevalence of such hymns in the hymnals reflects the importance attached to these two doctrines by different generations. The chart below lists some of the hymn books of various churches with a list of the number of hymns to the Trinity and Holy Spirit.

Church	Trinity	Holy Spirit
"Hymns for Lutheran Worship"	5	14
"Hymns of the Moravian Church," 1920	8	12
"The Hymnal"—Presbyterian Church, 1944	5	11
"Hymnal of the Methodist Episcopal Church," 1879. Out of 1116 hymns there were 19 doxologies, also.	6	25
"The Methodist Hymnal," 1939	8	12
"The Hymnal of the Protestant Episcopal Church," 1940	12	13
"The Baptist Hymn and Tune Book for Public Worship," 1871. Ed. J. Evans	9	19
"The Baptist Praise Book for Congregational Singing," 1871. Ed. R. Fuller and Basil Manly, Jr. et al	8	57
"New Baptist Hymnal," 1926	5	8
"The Modern Hymnal," Baptist. 1926	5	13
"The Broadman Hymnal," Baptist, 1940	3	7

In addition to the hymns listed above each hymnal contains many doxologies and Glorias. There are only two hymns to the Trinity found in all the hymnals—"Holy, Holy,

Holy" and "Come, Thou Almighty King." The frequency of certain hymns varies with the time of publication of the hymn book. It seems that only five such hymns have had universal circulation. Each church has had its own writers who contributed hymns to the Spirit. These were included at the expense of some older traditional hymns to the Spirit. The tendency noted in the changes, when certain hymns were dropped, others included, is toward a more vague and subjective type of hymn. Some of the later hymnals contain choruses to the Spirit or about the Spirit. It is significant that great hymns to the Spirit have been written and used in times of spiritual revival among the people. The leaders in these movements have often been the writers of such hymns. Charles Wesley wrote several hymns to the Spirit as did Martin Luther.

In regard to the doctrine of the Holy Spirit in Christian hymns the activity of the Spirit in producing the hymns and using them as vehicles of his work might well be considered. That Christians have conceived of the Spirit using hymns and their authors is attested by the ancient records of the church. In the time of the Nestorian and Monophysite controversies, a writer of Syrian hymns, Nestorian Narsai was known as the "Harp of the Spirit."[12] So may many of the authors of our best hymns to the Spirit be regarded. Even a casual reading of some of them reveals that the authors themselves were consciously giving expression to genuine experiences with the Spirit. Many of the hymns were written out of situations in which the Spirit had made his presence and power known to the writer. Thus, John Henry Newman on his voyage home from Italy to England wrote "Lead Kindly Light" at a time of keen and deep confusion of thought and life when the Spirit alone was his guide and comforter. "Come Holy Spirit, Heavenly Dove" was written "in a time of heated doctrinal debates, this hymn ran the severe gauntlet of the various schools of theologians." Wesley modified the hymn to admit more frankly the presence of the freedom of the will. If men considered the hymn to be of such theological importance, is it wrong

to believe the Spirit himself to have been even more interested in those sacred songs addressed to him and teaching the worshiper about Him? A further question of theological importance must be considered. In the use of these hymns in private or public worship, do they lead to a fuller and clearer knowledge of the true nature of the person and work of the Spirit? To be sure this depends ultimately on the mood of the worshipper and his consciousness of the teaching aspect of the hymn as he sings it. Considered objectively, however, the hymns themselves can be given the recognition due them as adequate and sound instruments of revelation, if the worshiper so wills it. Only in a few instances would any serious theological objections be raised. On the whole, it seems that less violence has been done to the scriptural teaching on the person and work of the Holy Spirit than on other biblical truths and themes. For example, one might cite the doctrines of Christ, the Atonement, and the Cross. But many more hymns to the Spirit will be written as the circumstances of life require and the experiences of men reveal more of the unsearchable riches of Christ. Let it be stressed in conclusion, that those hymns that were based directly on some biblical passage on the Spirit remained truer to the scriptural truth than those based too much on the author's subjective experiences. When these experiences were interpreted in the light of scripture then the hymn written about the experiences became one in which the Other Paraclete truly revealed the things of Christ.

FOOTNOTES

1. **The New-Schaff Herzog Encyclopaedia of Religious Knowledge.** Vol. V. "Hymnology." p. 424.
2. **Western Recorder**, Mar. 18, 1948. "The Importance of Hymn Study," Ernest O. Sellers, p. 13.
3. Encyclopaedia of Religion and Ethics, Ed. James Hastings, Vol. VII., p. 6.
4. To distinguish it from the Greater Doxology—**the Gloria in Excelsis Deo**—based on Jude 1:25, composed in the 2nd Century.
5. Modern scholarship has questioned the date and authorship of this formula in the Scriptures. Form Criticism has said that this was a later addition by the Christian Community put in to meet a specific need of the community. If the formula is not an original part of the teaching of Jesus the problem of the Trinity

is intensified. At any rate, it remains as one of the very earliest statements of the trinitarian concept.

6. **A History of Christian Thought,** J. L. Neve. Vol I., p. 107.
7. Especially the East Syrian anthems. Usually some variant of the **Gloria Patri.**
8. Hastings. Op. cit. p. 26.
9. **Our Hymnody A Manual of the Methodist Hymnal,** R. G. McCutchan, p. 26.
10. **Down-East Spirituals and Others,** Ed. G. P. Jacksen, 68.
11. Hastings. Op. cit., p. 6.
12. Ibid., p. 12.
13. **Handbook to the Hymnal,** W. C. Covert and C. W, Laufer, Eds., p. 224.

Book Reviews

The Things Which Shall Be Hereafter, by Russell Bradley Jones. Nashville: Broadman Press, 1947. 186 pages. $2.00.

The thoughtful and scholarly pastor of the Central Baptist Church, Chattanooga, Tennessee has produced a book on one of the most important phases of current Christian interpretation. Dispensationalism and millennialism have done serious hurt to the understanding of the scriptures and of our Christianity. They still have very extensive vogue among Southern Baptists as among other splendid Christian people in our country.

Dr. Jones has had serious reasons for making the thorough study of the scriptures, of the essential nature of Christianity, and of the program of Jesus. After many years of painstaking study, he has now declared himself on vital matters. On many matters of detail he is still not decided. On the great fundamental principles he has come through to clear understanding and has recorded his conclusions in easily understood language.

His work is based on a devout reverence for the authority of the scriptures and on sound principles of interpretation. He discusses with penetrating and devastating insight the claim that the scriptures are to be interpreted "literally." He illustrates with careful detailed presentation of a large number of scripture passages. He has rightly discerned that both the Kingdom of God and the "millennium" begin with Jesus Christ.

He makes the cross of Jesus Christ the pivotal point in all the plan of redemption and of history; and the Resurrection and Pentecost constitute the beginning of "the last days." The delusive but fascinating theory that the Jews are forever the "people of God" is repudiated in the interest of the clear teaching of the New Testament that 'the children of God by faith in Christ Jesus' constitute 'the people of God' under "the new covenant."

It seems to me that Dr. Jones has not yet fully freed himself from bondage to the element of prediction as the central meaning and significance of prophecy; nor has he fully gained his freedom in interpreting the Revelation although he has gone far in this direction. His studies are deeply reverent, nobly humble, devoutly intended to serve the cause of right understanding of the Word and the way of God.

W. O. Carver

Pillars of Faith. By Nels F. S. Ferre. Harper and Brothers, New York, 1948. 128 pages. $1.50.

Professor Ferre begins his analysis of Christian faith with Jesus Christ where it should begin. But after Christ comes the age of the Holy Spirit, then the authority of the church, then the authority of the Bible. The modern revolt against authority has put Christian experience at the center of the Christian faith. The five pillars—Christ, the Holy Spirit, the Church, the Bible and Christian experience—are chosen not only because of their obvious value but because the great epochs of Christian history have emphasized one or the other.

That these are five great pillars to Christian faith few would care to dispute, but the historical revelation which happened "once for all" in Jesus Christ stands out as *the pillar*. One doubts whether Ferre is as balanced as he otherwise is when he asserts that "God has never let truth rest on one pillar in history" (p. 92). In a certain sense God *has done* just that, and the Holy Spirit, the Church and the Bible are better understood as witnesses to that unique event. This historical revelation, to be sure, is taken seriously by Ferre. Even the reckless statement in which he says "God wants to write new and even better scriptures" (p. 96) should not blind the critic to his emphasis on the Bible as the standard of Christian faith (pp. 82-90). He has made it quite clear that he believes that Christian truth has a *"fixed point in the written word."*

Dale Moody

The Reconstruction of Humanity. By Pitirim A. Sorokin. Boston, the Beacon Press, 1948. 247 pages. $3.00.

The Reconstruction of Humanity is a provocative book and merits serious consideration. It is a searching criticism of the sensate culture which promotes the practice of unselfishness and cruelty. It proposes no patching up of "the tattered fragments of our existing social order," but a personal, social, and cultural transformation. The relentless criticism and the constructive proposals are presented, the author says, "in the humblest spirit of malice toward none and charity for all."

Professor Sorokin thinks that altruism (a term used first by Comte to describe love in action) is the only cure of intergroup conflict. He believes that persons and groups may become altruistic, and that culture and social institutions can be changed and made to express the principle of creative altruism which is the road to peace and order. He looks to the moral and spiritual teachers of mankind for the wisdom, knowledge, and techniques by which men may be transformed and made altruistic.

This study of altruism as the key to the solution of social problems deserves earnest and honest study, not because it exposes the weakness of "quack cures for war and impotent plans for peace," but because it attempts to apply two basic principles. The first is the principle of the indivisibility of the social, cultural, and personal aspects of the sociocultural universe. This means that altruistic individuals cannot be reared in egoistic social institutions, and that an altruistic culture is incompatible with egoistic members. Therefore, if we wish to prevent war, we must modify simultaneously our citizens, our culture, and our social institutions.

The author undertakes also to apply the principle of sociocultural integration. History proceeds in successive phases in each one of which there is a "major culture" permeated by a fundamental principle and built upon a basic value. There are two main kinds of these major cultures, the "ideational" and the "sensate." Our sensate culture is based upon the principle that "the true reality and value

is sensory." Therefore, the very foundations of our integrated system must be transformed before the problem of intergroup hostility and conflict can be solved. The very roots of the tree of sensate culture are unsound.

What, then, must be changed? The author says three forces generate egoism and conflict in our social institutions: (1) overdeveloped social differentiation and stratification, (2) the glorified competition of men and groups, and (3) predominant contractual and compulsory relationships. He suggests that marriage and the family be restored to their place of dignity among the greatest values in human life, that educational agencies be reconstructed in the interest of developing altruism and a passionate search for truth in their pupils, that economic and political institutions be made to magnify co-operation, and that religious persons recover a vital sense of the living presence of God and bring their overt behavior into harmony with the ethical norms of the Sermon on the Mount.

In the judgment of this reviewer, Parts V and VI, devoted to a discussion of the ways in which altruism may be achieved in individuals and in society, is the weakest section in the book. The methods of the Yoga, the spiritual exercises of Saint Ignatius Loyola, and the self-discipline of Saint Francis of Assisi cannot be applied as quickly or as universally as Professor Sorokin seems to think they may. A reflective reading of the book of Acts is recommended as a corrective of the methodology by which men may be made altruistic.

O. T. Binkley

Life Is for Living by D. Ewen Cameron, M.D. New York: The MacMillan Company, 241 pages, price $2.75.

Are people getting out of life what they have the right to expect in our "age of progress?" We have enormously increased the *means* of abundant living; have we made comparable advance in the achievement of happiness? These questions have only to be asked to receive an emphatic negative. "This book," the author, a practicing psychiatrist says, "has been written for those of us who are trying to

grope our way through the confusions and the contradictory absurdities, the moral dangers and the psychological pestilences of mid-century living." The tragic breakdown in the midst of our "progress" is in our failure to work out successful ways of dealing with ourselves and with each other. "The old systems of beliefs concerning man and his world cannot supply these new ways," the author-doctor asserts.

Dr. Cameron makes his attack on the problem in no academic fashion. He wields a sharp and incisive pen. Toward our old, outmoded "patterned living" he is militanty iconoclastic. His experience in dealing with upset persons and mental cases leads him to say that "life for most people is appallingly confusing—confusing and frightening. More people are scared than you might think. . . they hang on the judgments of others, on precedence, and on authoritarian social institutions. They want to be reassured that everything is all right, that they are not standing alone, that other people think as they do. They don't want to take responsibility: the rewards have to be pretty enticing." We have learned to screen our houses, he points out, but we have no effective screen to catch all the broken ideas which come slipping and sliding down from one generation to another—the old superstitions, the prejudices, the beliefs which were the best available in their day but which are now utterly unsuited for the world of today and tomorrow.

What shall we do adout it? First, we must frankly face the patterns of living which we have inherited, many of which are myths. It is "patterned living," grown to mastery, that has stopped progress toward human happiness in the past and which is now choking our culture. Next, we must examine the things we want. Much of what we want would not be worth having if we possessed it. What we really want is to be better persons, not just to have more things. Finally, we should evaluate our resources for complete living, resources for more varied and numerous than we realize. Having taken these steps, we would then be in position to make life worthwhile.

The author takes a different slant from that of the

classical psychologist in dealing with the forces which are ordinarily thought of as producing neuroticism. Anxiety, guilt, anti-social behavior, for example, possess resources for the good life that often outweigh their liabilities. Anxiety and guilt may be turned into good things— it all depends. What do we mean by "good" and "bad" after all? Each is a relative term. Religion has set up categories of good and evil in order to secure and maintain controls. "To offset the fact that it was beginning to fail glaringly to control the aggressiveness and hostility of men towards each other, the myths of original sin and predestination were set up." What is the new and better way? It began to be discovered, according to the good doctor, when the method of dogmatism was replaced by that of experimentation. We need an "open system"—one in which truth is conceived as the best present approximation, in which values change with circumstances and facts are simply working and workable postulates. Thus the old standards of morality will be revised or rejected. "We are told that humility and piety and happiness are our chief ends. Most of these are just carrots, rendered venerable and uncriticizable by time; others represent partial views."

The new era opening before us will be one in which we shall display as much ingenuity in "social inventions" as the former generation has exhibited in "mechanical invention." An excellent chapter is devoted to the need of understanding "other people," and perhaps the most valuable discussion is that of "growing old." "We mean," the doctor confidently asserts, "to master this business of aging." Why not refuse to believe that death is the inevitable termination of life? Already the life span has been remarkably lengthened—perhaps eventually old age can be stayed off altogether! In the new age of perennial youthfulness, we will recover the secret of zestful work and balance it with restful play. We shall come to understand ourselves as we now understand physics, chemistry, and other of the natural sciences. Particularly we shall break down the sharp line of distinction between radical and reactionary.

Here is a book, with all its faults, that is distinctly worth reading. The author punches hard, and although his blows are often misdirected and destructive, he has the quality of disturbing complacency and compelling the reader to rethink many of his assumptions. The minister especially would do well to read such a book as this because it is a disturber of his peace. G. S. Dobbins

Alternative to Futility. By Elton Trueblood. New York: Harpers and Brothers Publishers, 1948. 124 pages. $1.00.

Three years ago, in *The Predicament of Modern Man,* Elton Trueblood made a diagnosis of the spiritual sickness of our civilization. This little book attempts to go "beyond diagnosis" to a positive solution the difficulties in which we will remain as long as our inner lives lack a living faith that gives significance to existence. But this recovery is not possible until there is a redemptive society "within the Church Universal, devoted to the recovery and fulfillment of radical Christianity." This can be achieved through the "habit of adventure." The minimum conditions for membership in this nameless order are commitment, witness, fellowship, vocation, and discipline. This is the fellowship of the concerned. But the author does not remain in the realm of abstract principles, but concludes with practical suggestions as to how this redemptive society is to be organized and developed. Being a Quaker, his outline is deeply influenced with this conception of Christian worship and service. Throughout the book one discovers a moving concern for the renewal of our culture and civilization. Those who are likewise concerned will find help and stimulation in this little volume. Those who have never read *The Predicament of Modern Man* and *Foundations for Reconstruction* should read the three as one work. Dale Moody

God and Man. By Herbert H. Farmer. New York and Nashville: Abingdon-Cokesburg, 1947. 203 pages. $2.00.

The most distinctive feature of this book is the clarity and sincerity with which the author writes on some of the

most important topics in Christian theology. Certainly personality, sin, God's action in Christ, the holiness and love of God, and scepticism and faith are some of the most difficult topics to present to our generation. They are rather foreign to the naturalistic temper of many moderns. But that is just the mind to which the lectures are addressed.

Personality was central in the author's mind when he wrote *The Servant of the Word,* and he has made it the basis of all his thoughts in this volume. Yet the most surprising thing is that he has never told us what personality is. Indeed, he says: "If I am asked at this stage what I mean by the words 'personal' and 'personal relationship,' I must reply that it is not possible—and I believe not necessary—for me to say." (p. 38). Yet he goes on to say that "everybody knows in a general way what the word means." (p. 39). Not possible—yet everybody knows!

A second criticism concerns the author's view of love. No doubt Nygren's *Agape and Eros* is a classic, but Dr. Farmer seems not to correct the one-sided view of love which he seems to recognize (p. 158). "Discerning the love of God at work" at one point in historical time (p. 187) does not exclude discernment of God's love at other points. The supreme revelation of love is the cross (p. 184), but there are other points of partial revelation—certainly in the history of Israel (cf. Norman Snaith, *The Distinctive Ideas of the Old Testament,* pp. 118-182). Perhaps also in the Law of God. This seems unknown to Dr. Farmer. But this tendency toward Macionism is not the final consequence of this narrow conception of love. In an attempt to solve the problem the author revives the possibility of universal salvation (pp. 168-177). "There can be no conclusive reason," he says, "why we should not follow the logic of our belief in the love and sovereignty of God and affirm the restoration of all into unity with God and with one another." (p. 176). This of course is as old as Origen.

Yet the book is worthy of serious study.

Dale Moody

The Choice. A Story of Christian Faith. By Paul S. Minear. Philadelphia, The Westminster Press, 1948. 320 pages. $2.00.

Dr. Minear, who is Professor of New Testament Interpretation at the Andover-Newton Theological School, has written a vital book for young people to show what the choice of Christ's way involves. Although the scenes are imaginative, the story is based upon the author's knowledge of the life of Christians in Rome during the first century.

The hero is Clement, a young Jew and a skilled workman, who comes to Rome with his closest friend, Julian, a Greek, to aid in the reconstruction of city properties. It is thirty years after the death of Jesus. Nero is in power, Peter is preaching in the streets, and the Christian group is undergoing the test of persecution.

The Christian faith makes a strong appeal to Clement. He is impressed by the courage and the kindness of the Christians. He is aware of the perils confronting the disciples of Jesus. The book tells of his dilemma and of his decision.

O. T. Binkley

Church, Law and Society. By Gustaf Aulen. New York: Charles Scribner's Sons, 1948.

The thesis of this little book is a great surprise. Long has Lutheranism been subjected to Calvinistic criticisms regarding the relation of Church and State. The doctrine of the two realms led many German Lutherans to give unreserved loyalty to National Socialism. But here is a Swedish Lutheran bishop who goes as far as any Calvinist in his emphasis on the responsibility of the church for society. Yet there seems to be an interesting difference. If W. A. Visser 't Hooft's recent book *The Kingship of Christ* can be taken as the position of Calvinism and Bishop Aulen can be taken as the best representative of Lutheranism, the difference centers on one point: whether the responsibility is to be based on the law or the gospel. Visser 't Hooft emphasizes the Lordship of Christ; Bishop Aulen emphasizes the law of God. Aulen points out that "the Law of God as the Law

of the Creator is the source and foundation of justice" (p. 75). But this justice is a manifestation of the Law of love. "Justice," he says, "is a legitimate child of the Law of love, its first born child, and just as a child of love it has to lay the foundations of all human relationships" (p. 98). God's "love is reflected in His Law, the Law of the Creator, but the same love in all its fulness is revealed in the Gospel, in the victorious Cross of Christ" (p. 100). So it looks like Visser 't Hooft and Barth ground justice in the gospel, and that Brunner (*Justice and the Social Order*) and Aulen recognize the importance of the law with the gospel. It is impossible to record all of the ideas stimulated by this important statement of justice, but the reviewer invites the reader to join him as he reads again *Justice and the Social Order, The Kingship of Christ,* and *Church, Law and Society* in an effort to determine the basis of the church's responsibility for society. Our first reaction is that the Bishop of Strangas is on the right trail, but he has no doubt learned much from others in the World Council of Churches. All of them have thoroughly rejected the Roman Catholic ideas of natural law.

Dale Moody

Prayer and the Common Life. By Georgia Harkness. Nashville: Abingdon-Cokesbury Press, 1948. 224 pages. $2.50.

Miss Georgia Harkness has long been recognized as one of the most able writers in the field of religion. *Prayer and the Common Life,* will certainly enhance her reputation.

The importance of this book is shown by the fact that it was a co-winner with John Wick Bowman's *The Religion of Maturity* for the Abingdon-Cokesbury award of $7,500 for the book the most likely to accomplish the greatest good for the Christian faith in 1948.

This book grew out of heartfelt convictions. Miss Harkness feels that "the world now desperately needs . . . an upsurge of vital, God-centered, intelligently grounded prayer." However, she is aware of the fact that "a great many people have tried to get the fruits of prayer without the roots, and

as a result have missed both." Her purpose is to teach people the roots and methods of prayer in order that they may enjoy the fruits of prayer.

The first section of the book deals with the foundations of prayer. In the first chapter an attempt is made to relate prayer to the basic structure of the Christian faith, with particular reference to the Christian understanding of man and of God. Chapters II-V analyze the elements of prayer and offer suggestions as to "problems arising in connection with adoration, thanksgiving, confession, petition, intercession, commitment, and ascription to Christ."

The second division deals with the method of prayer. This is a practical section that answers many questions. It deals with such problems as the hindrances to prayer, the time and place of prayer, and the posture in prayer. It offers suggestions concerning private devotions and congregational worship. The reading of this section will contribute to any preacher's devotional life and will improve his leadership of congregational worship.

The third division sets forth some of the fruits that come from "praying without ceasing."

Prayer and the Common Life is the best book on prayer since Buttrick's *Prayer* (1942). Unlike many theological writers, Miss Harkness has the gift of making Christian truth both clear and practical; she relates it to "the common life."

This book is a rare combination of information and inspiration. It answers the whats, whys, and hows of prayer. It will inspire the slothful to new zeal in prayer; it will help the dissatisfied to find satisfaction in prayer; it will give the zealous new joy in prayer. *Prayer and the Common Life* deserves a place in every preacher's library.

V. L. Stanfield

The Jesus of the Parables. By Charles F. W. Smith. Westminster Press, Philadelphia, 1948. 311 pages. $3.00

Since the publication of Buttrick's, *The Parables of Jesus* in 1930, nothing of an interesting nature has been written on the parables by an American minister or New Testament

scholar. The author of this book, though British by birth and an American citizen by naturalization, has come to our aid in supplying the pulpit and the classroom with a stimulating approach to this teaching method of Jesus.

Smith feels that there is a close relationship between Jesus' use of the parables and his crucifixion and resurrection. Without the resurrection the parables of Jesus would not be preserved and without the parables Jesus would not have been crucified. He assumes in his approach to the study of the parables that they could be clearly understood by those who heard them and that even his enemies understood him better in some respects than his followers. The refusal of Israel to accept the insistent demands voiced in the parables brought Jesus to the cross.

The author refutes, and rightly so, the esoteric treatment of Mark 4:10-12, but he does so by just mentioning one possibility. He says that Matthew modified Mark's statement by making *hina* become *hoti,* however, he does not suggest the possibility of the casual use of *hina* nor the possibility of *hina* being a translation of the Aramaic relative pronoun *di.*

The parables were for Jesus "the chief weapon he resorted to when challenged and when, to meet that challenge, he invaded the preserves of the enemy and fought them upon their own ground." p. 18. Between the giving of the parables and the writing of the Gospels which preserve them, the disciples of Jesus by the experience of the resurrection changed the parables from the position of prime instruments in Jesus' warfare to vehicles of apologetic and of Christian nurture.

In his interpretation of the parables Smith follows the principle stated by Adolf Julicher in his *Die Gleichnisreden Jesu* in 1888 that there is a central point in each parable. There may be differences of opinion with the author concerning whether a particular saying of Jesus is a parable or not. Of particular interest in his interpretation is the parable of the Sower. Smith claims that the central teaching found here is that of persistence. There is nothing contained in the parable that can convey that impression. In the parable

of the Leaven he states that the comparison is not between leaven and the kingdom, but a comparison between what happens when leaven is put into meal and what happens when the kingdom of God enters history. The teaching is not a universal acceptance but a universal disturbance by a new element.

This is the best book on the parables by an American and demands the attention of scholars and pastors. The author has had experience as a lecturer and minister. Since 1945, he has been Rector of St. Andrew's Church, Wellesley, Massachusetts, and Lecturer in Homiletics at the Episcopal Theological School at Cambridge.

Taylor C. Smith

Between Heaven and Earth. By Franz Werfel. New York: Philosophical Library, 1944.

Franz Werfel believes that the real issue of our day is not "between Right and Left but between Above and Below." In revolt against what he calls "naturalistic nihilism," he follows a serpentine path the end of which he does not know. This pilgrimage of the unknown is a conflict between scepticism and faith, and the happiness found along the road is the aesthetic dream of art.

The first half of the book treats "Of Man's True Happiness," "Realism and Inwardness," and "Can We Live Without God?" The second half is more theological ("Theologoumena" he calls it), discussing the mystery of incarnation, the sacredness of property, sin, the vision of God, and Christ and Israel. The aesthetic point of view is vividly illustrated in the author's explanation of the relation between Christ and Israel. Himself a Hebrew, he says: "Israel, disregarding its own consciousness, is to the Messiah, in fact, as mother-of-pearl is to pearl." (p. 197). By this he means that the mission of Israel is to suffer until the end of history when Jesus will make himself known to his brethren like Joseph in Egypt. God has not forsaken Israel, and at the end of historical suffering is a day of reckoning "when grace will have struck the balance."

It is surprising to read ideas so much like Paul's in Romans 9-11 by a modern man of literature who as far as we know never identified himself with Christ. In fact he takes the strange position that the Jew who becomes a Christian "deserts Christ Himself" (p. 200)! The sincerity of the discussion is moving, but the reviewer is baffled by an author who takes the point of view of Christian faith—and then does not. Such is the struggle between scepticism and faith in one of the great men of letters in our day.

Dale Moody

The Fathers of the Church (A New Translation). Editorial director, Ludwig Schopp. Cima Publishing Company, New York. 388 pages, index. $4.00.

Carrying the imprimatur of Cardinal Spellman, this is the first in a projected series of seventy-two volumes of new translations by American Catholic scholars of the writings of Christian leaders during the first seven centuries of the church. If funds are made available and the whole plan is carried through, our Roman Catholic friends will have made a tremendous contribution to Christian students everywhere. As is well known, the older translations covering much of the same material are practically unavailable; only a few of the outstanding writings, issued by various publishers in single volumes or small sets, can now be obtained when desired.

This first volume contains Clement of Rome, Ignatius, Polycarp's letter to the Philippians, the martyrdom of Polycarp, Didache, Barnabas, Shepherd of Hermas, Letter of Diognetus, the Fragments of Papias. It shows many merits: the translations make clear reading—much clearer in the few places in which I compared them than the translations in *Ante-Nicene Fathers*—and I could not see that essential meaning was sacrificed to clarity. The style is crisp and readable; one gets the meaning in terms striking, yet familiar. There is introductory material for each work that is helpful in itself and suggestive with further critical references. Frequent footnotes give the reader ready explanations and ref-

erences on specific points within the text. (I noted Roman bias, however, in many of these footnotes.)

In the general introduction the editors expressed their hope the work will appeal to all Christians regardless of the fact that many have "separated from the center of Catholic unity," because the writers translated all wrote before the split of East and West and before the Protestant Reformation. The implication seemed to me to be that no Roman propaganda would be found. In justice to editors and translators, it is quite possible that no propaganda, as such, was intended, but the Roman viewpoint and the Roman assumptions are quite evident in both text and footnotes, especially the latter.

For example: "no modern 'Romanist" was ever more flattering in speaking of the primacy of Rome than the Syrian bishop of Antioch" (Ignatius). I challenge that! Ignatius' emphasis upon the primacy of Rome is established by the translator of his letter to the Romans by changing the text to suit the Roman claim! (p. 107, footnotes.)

But any Baptist interested enough to buy and read such a work as this is likely to be able to detect and discount the Roman bias (we sometimes have a few of our own!) and to profit vastly from the access our friends have opened to ancient treasures. He will be neither surprised nor misled when, for example, *presbuteros* is translated priest.

S. L. Stealey

The Sovereign Emblem, by Ernest Wall. Abingdon-Cokesbury. $1.25.

The sovereign emblem is, of course, the Cross. "The Cross must be uplifted in our lives. We must obey its holy mandate. We must be the releasers to others of its dynamic moral impetus. We must be proclaimers of its message, witnesses of its power, exemplifiers of its spirit." It is with such a conviction as this that the author presents his study in two main divisions: the meaning of the Cross to ourselves and the world, and the significance, as a dramatic demonstration of that meaning, of the "sacrament" of the Lord's Supper.

In the main the section on the meaning of the Cross is

admirably done. The Cross is discussed as (1) a drama of revelation, declaring the truth, beauty and goodness of God; (2) a strategy of reconciliation in divine wisdom and love; (3) a dynamic of redemption from sin's enslavement and a restoration of man's lost inheritance through Jesus Christ our Vindicator.

The second section on the Lord's Supper as a demonstration of the practical meaning of the Cross hardly satisfies the sacramentarians or the non-sacramentarians. The "sacrament of the Lord's Supper" is the term commonly used, but with a broad meaning that only now and then approaches the strict sacramentarian usage. The Passover feast is said to "impart" salvation (p. 69), but the author stops short of saying that the Lord's Supper imparts it. He says, "Forgiveness by God, dedication to God, communion with God, these are the blessings epitomized in the feast of the Lord's Supper" (p. 69). There is a helpful analysis of what the participation in the Supper should mean to the faith and loyalty of the Christian.

J. B. Weatherspoon

Bishop Brent: Crusader for Christian Unity. By Alexander C. Zabriskie. Philadelphia: Westminster Press, 1948. 217 pages. $3.75.

The first requisite for a valuable biography is a life so significant as to extend in range and in time far beyond the immediate contacts and the lifespan of the biographee. Almost equally important is a biographer who can give to his subject vivid reality, graphic portrayal, honest analysis and sufficient indication of the nature and scope of his subject's activities and influence as to result in a consistent and impressive understanding on the part of the reader. When all this is done with writing skill which grips and pleases the reader in itself, wholly apart from his subject, the last element of a successful biography is achieved.

Bishop Brent was an outstanding figure of his time, 1862 to 1929. Beginning in a quiet rectory in a small Canadian town his life and personality developed without much that

was spectacular and with little indication of the great range of activities and the powerful influence with which he was to be one of the chief statesmen of an era of expanding growth in the concepts and in the developments of Western and world Christianity. His first five years in the Episcopal ministry were not prominent nor too indicative of his unusual resources. They did bring him to the United States where gradually he became convinced that his usefulness in the Kingdom of God would be enhanced by American citizenship. This he procured with something of a wrench to his sentimental attachment for Canada, the British Empire and his family traditions rooting back in both England and Scotland.

A ministry of ten years in a mission in a squalid section of Boston was followed by fifteen years as missionary bishop in the Philippine Islands dating from the second year of the American occupation there. He filled one year as Senior Headquarters Chaplain of the American Expeditionary Forces. In 1919 he yielded to the third demand that he accept the bishopric of Western New York, having previously rejected numerous offers of this and other bishoprics.

The bishops' profound interest in all human life and especially in all human beings grew throughout his career, and, coupled with his unusual abilities, brought him into cooperation and leadership in many of the wider enterprises for the welfare of humanity. He became the leader, actually the founder of the International Opium Commission and thereby the promoter of a campaign which continued for a number of years and rendered very great service in limiting the ravages of this devastating enterprise. The bishop conceived it to be a part of his function to be counselor, adviser and conscience for statesmen and political leaders, especially in the Philippines but more and more in general. A considerable part of the biography recounts his services in this line.

The explanatory sub-title of the volume correctly indicates that the bishop himself and his biographer regard his work in behalf of the movement for the unity of Chris-

tendom to be the supreme contribution of his life and effort. More space is given to this than to any other phase. The first of the several chapters devoted to this is entitled "An Apostle of Church Unity." "Through the discipline of years Brent was made into an apostle of Church unity. God kindled in his heart a vision of the church, and sent him with a message to the churches. In this and the next chapter we shall see how that vision was developed and that message delivered." He was unquestionably the chief factor in the World Conference on Faith and Order. There can be no question that the bishop envisioned a comprehensive institutional union of all the churches of Christendom based on a prior and profounder experience of spiritual unity and the universal fellowship within the total Christian following. He was in his own personal beliefs and personal practice a rather thoroughgoing "Anglo-Catholic" yet he was peculiarly sympathetic, understanding and broad in his personal and Christian fellowships with men of other faiths. He was, like others of his class, insistent that he did not believe that uniformity was at all essential to a universal church. Yet, again like others of his ecclesiastical connection, he never succeeded in delivering himself from the conviction, or in concealing from others the fact, that ultimately his idea of the ecumenical Church must involve apostolic succession and a supernatural, miraculous presence of the Christ in the "Holy Eucharist." Like the Anglo-Catholics generally he sets the Episcopal communion apart as a third over against the Roman Catholic Church and the Protestant churches. Subconsciously and evidently unconsciously, he thinks of the Protestant churches as so many sects divided asunder by relatively unimportant considerations. However, he does not use the term, or consciously the concept of "sects" in dealing with these denominations.

There is an element of tragic sadness in tracing his disillusionment over the idea which he had as first that the Roman Catholic Church could be included in an ecumenical movement.

The volume presents to us the spiritual experience and

service of a truly great Christian. Partly consciously and explicitly or by implication, and partly unconsciously in the course of the story, the biographer reveals to us the weaknesses as well as the strengths of one of the most influential Christian leaders of the last fifty years. Shortly before his death Brent, while planning another book to add to his long list, in a letter forecast his conception of *"Things That Matter."* "The sovereignty of God and the necessity of establishing personal relationship with him by prayer and contemplation; the centrality of Christ as the key personality; faith and love as the indispensable qualities of a life that would be Christian; the activity of the Holy Spirit incorporating men into the Christian fellowship, enabling them to live increasingly Christian lives, and ever urging the Church on to fulfill its function; the inescapable duty of achieving Church unity—these were for Brent the 'things that matter.' "

This splendidly written biography really has two authors. One of Brent's chief helpers, Ogilby, was selected as the biographer and was working at it when his death left the work to be taken over and written by Zabriskie.

W. O. Carver

How We God Our Denominations. By Stanley L. Stuber. Association Press, New York. 220 pages, plus short bibliography and index. $2.50.

Dr. Stuber is Director of Public Relations of the Northern Baptist Convention and head of its World Relief Activities. He has brought up to date a book which was first published in 1927. Before giving 12 short chapters, one each to the 12 largest denominations, in which chapters he answers the questions as to when, where, why, what, beliefs and organization, the author has wisely included nineteen short chapters on the history of the whole Christian movement which forms the background of our present day American denominations. The book is truly "a primer of Church History," as the paper wrapper claims. It is well adapted for class work for any ages above Juniors. It is a handy guide

book—as good as I have seen in so brief a treatment—for busy pastors who want quick information about contemporary denominations. A chapter is given to very brief sketches of fifteen smaller groups such as the Mennonites and the Moravians. Many statements seem to me to be incomplete, or even inaccurate, but these are probably accounted for by the limitations of space to which the author submitted himself. S. L. Stealey

Discussion and Debate, Tools of a Democracy. By Henry Lee Ewbank and J. Jeffery Auer. New York: F. S. Crofts and Company. xii, 524 pages. 1941, Fifth Printing, 1947. $3.25.

Realizing that the difference between discussion and debate is merely a degree in the progression from investigation to decision, Messers. Ewbanks and Auer have written a book that is already deservedly becoming a standard reference in this area of speech education. Realizing also that there is a vital relationship between discussion, debate, and democracy, the authors project the idea that the paramount reasons for mastering the art of discussion and debate are (1) to acquire a knowledge of and proficiency in the techniques of effective thinking and speaking on controversial issues and (2) to develop within one's "mental blood stream those immune bodies which will make him resistant to the virus of falseness and sophistry in those who seek to influence him."

In this day when one almost apologizes for belonging to a majority rather than to a "persecuted" minority, he needs to know the laws of reasoning and of psychology in order to explain his position and keep his equilibrium. In religion, the problem is found in the approach to apologetics and polemics particularly; and theological students used to study definitely in preparation for the foregoing endeavors. For one who "missed a good course" in logical thinking and the effective arrangement of materials governed by the laws of reasoning, a thorough study of such books as this one is recommended as a good beginning and a stimulating activity.

Charles A McGlon

Whom They Pierced, by Merwin Stockwood. Longmans, Green and Company. $1.25.

"We need to become so conscious of the death and resurrection of Jesus that all our decisions and actions are affected by them." In the key of this conviction these eight brief sermons on the death of Christ present many practical applications of his spirit and his experiences on the day of crucifixion to the life of our day. The author, a minister of the Church of England, frequently speaks frankly out of his own experiences and of his own spiritual reaction to the spirit of our times.

This, among a number of paragraphs is well worth quoting: "It is refreshing that the term 'conversion' is finding its way back into the parlance of the Church of England, because I am sure that in recent years we have allowed matters of secondary importance to obscure the straightforward evangelistic challenge. When I was a freshman at Cambridge I attended two religious meetings during my first week. At the first we discussed Truth, Beauty and Goodness; at the second the speaker took me into a corner and asked me if I were saved. Although I deplored the atmosphere of the latter meeting and the methods which were employed, I am sure that the organizers got nearer to the fundamentals than those who sponsored the first. It is useful to argue about the eternal verities, but such argument rarely touches man's basic spiritual need" (p. 74.)

The book has a commendatory foreword by the Bishop of London.

J. B. Weatherspoon

Great Shorter Works of Pascal. By Emile Cailliet. The Westminster Press, Philadelphia. 231 pages. $4.50.

This is no ordinary book, but a work of careful scholarship by a scholar of proven powers. It is Professor Cailliet's third book resulting from his long study of Blaise Pascal (1623-1662), the great French scientist, mathematician, philosopher, inventor, author and Christian. The previous vol-

umes (reviewed in the *Review and Expositor*) were *Pascal, Genius in the Light of Scripture* and *The Clue to Pascal.* Through them I was led to a serious reading of *The Provincial Letters* and *Pensees,* Pascal's great writings on religion, the first exposing the errors of the Jesuits and the second consisting of short notes of Pascal's deeply religious thoughts. The present volume is a translation by the author, with the assistance of Professor Blankanagel of Wesleyan University, of many letters and short articles of various natures on various topics, chronologically arranged after great study, and bringing out the spirit of Pascal in its development through his busy, brief life. Professor Cailliet intends to bring out future translations of the two great works of Pascal mentioned above. If anyone is willing to pay a bit of a price in money and study in order to get acquainted with one of the world's great minds and souls, let him obtain all of Cailliet's works on Blaise Pascal.

S. L Stealey

The Christ of the Poets. By Edwin Mims. Nashville, Abingdon-Cokesbury Press, 1948. 256 pages. $2.50.

Professor Edwin Mims is a distinguished teacher and writer. For thirty years he was head of the English department at Vanderbilt University, and his writings reveal an understanding of the meaning of life. His new book, *The Christ of the Poets,* and its immediate predecessor, *Great Writers As Interpreters of Religion,* sum up the spiritual insights and values he has discovered in literature. These books deserve a place on the desk of every Christian minister.

In *The Christ of the Poets,* Professor Mims presents the answers of the poets to the question, "What think ye of Christ?" Before he comes to the poets whose writings express their Christian faith, however, the author cites several poets whose works show little or no interest in Jesus. "Aside from more or less conventional lines widely scattered, and aside from a passage in his will, there is no evidence that Shakespeare held to the Christian faith." "Aside from a few

passages Dryden and Pope might as well be called deists as Christians." "Among American poets Robert Frost, Edwin Arlington Robinson, and Robinson Jeffers wrote, in the main, as if no Christ had ever lived" (pages 16, 17, 19).

Then Mr. Mims turns "to the brighter side," and gives hundreds of quotations from the works of poets who affirmed faith in Christ. He begins with Edmund Spenser and ends with contemporary poets, among whom are T. S. Eliot, John Masefield, and Vachel Lindsay. He gives an evaluation of the poets in the titles of the chapters. For example, among the chapter titles are "Edmund Spenser: Platonist and Christian," "John Milton: Dissenter and Heretic," "William Blake: Rebel and Prophet," and "Robert Browning: Champion of Faith." Ministers will appreciate also the chapters on "John Donne: Preacher and Poet," "George Herbert: Holy Shepherd," and "Alfred Tennyson: Conqueror of Doubts."

O. T. Binkley

The Negro Caravan. Selected and Edited by Sterling A. Brown, Arthur P. Davis, and Ulysses Lee. New York: The Citadel Press, by arrangement with the Dryden Press. xviii, 1082 pages. 1941. $3.50.

Those who would understand all people in this land must look into every expression of every people for clues that reveal characteristics that identify groups and at the same time show points of similarity with others. This collection of all types of Negro writings, covering the entire period of Negro expression in America, offers a tremendous opportunity to gain insight into the mind and spirit of "America's largest minority group." Its reading is a must for those, either white or colored, who would promote peace on earth among all races.

Charles A. McGlon

Have This Mind. By Gerald Kennedy. New York: Harpers, 1948. 210 pages. $2.00.

It is always interesting to hear or to read a sermon prepared by a teacher of homiletics or a writer of homiletical

theory. Quite often the precept taught differs from the example practiced.

Consequently, the reviewer approached this book of sermons with keen anticipation, for only last year Gerald Kennedy published a book on preaching entitled *His Word Through Preaching.* After reading *Have This Mind,* it must be said that Dr. Kennedy does an admirable job of "practicing what he teaches."

The theme of the book is stated in the title. Dr. Kennedy believes that the Christian should differ from the non-Christian. The Christian should live according to the mind of Christ. The creation of that mind comes by accepting the great affirmations of the Christian faith. The sermons in this book deal with the great Christian themes—God, Christ, the Holy Spirit, Salvation, Forgiveness, Fellowship, The Kingdom of God, the Resurrection, etc.

It is not usually wise to recommend a book of sermons to preachers, but contrary to the general rule, this book is highly recommended. It is the kind of preaching which every minister should do. It relates the great themes of the Christian faith to contemporary life; its truths are well illustrated; its style is clear, terse, and often epigrammatic; it is pervaded by a genuine sense of urgency. This book is recommended not only for what it is but also for what it will do for the reader. It will plant many "seed ideas" in his mind and kindle his thinking. Moreover it will warm his soul and give him a new desire to preach the *good news.*

V. L. Stanfield

Modern Man and the Liberal Arts, by Francis Neilson. New York: Robert Schalkenbach Foundation. 340 pages, price $3.50.

Are you an educated man? Yes, of course—do not college and seminary degrees prove it? Well, here is a post-graduation test: read Neilson's fascinating book and discover how many gaps there are in your comprehensive scholarship. The book was written during and just after the war and published when the author was in his 81st year! Yet

one would never guess that it was written by an old man—as indeed he is not mentally.

The volume consists of eleven critical essays on education, political economy, and history. The essays are not unrelated discussions of separate topics, but are bound together by a consistent theory of man, his nature and destiny. Early in his academic career, Mr. Neilson came under the influence of Henry George's *Progress and Poverty*. During the author's sixty years of prodigious activity—as actor, stage manager, member of Parliament in England before World War I, journalist, editor, lecturer, teacher—his energies were directed toward "the search for truth and the realization of economic justice." At the end of an era and the beginning of another, what does he see?

Mr. Neilson's critical judgment is remarkable. He takes nothing for granted. He refuses to bow before the authority of John Dewey, James B. Conant, Oswald Spengler, Jacob Burckhardt or even Arnold Toynbee. His sword cuts sharply through Marx, Engels, Nietsche, the evolutionists and the Fabians. He contrasts John Dewey with Max Planck, and Robert Hutchins with Matthew Arnold, clearly to the disadvantage of the former in each case. He pleads for return to the ideal of "liberal" education in its true and original sense. He does not think much of the "progressives" in education, characterizing them as "mechanics."

Mr. Neilson is at his best in his interpretation of history. Following Henry George, he insists throughout on a broad economic interpretation. He dates the decline of civilization in every culture epoch to the "conspiracy against the peasantry" which results in a land-owning minority and a landless majority. He especially makes his case from English history, showing how the conspiracy against the English peasantry resulted inevitably in the decline of British culture and ultimately of the empire itself.

Aligning himself with the economic liberals, the author points to decay of liberalism and the consequent rise of economic and political radicalism as represented by extreme Socialism and Communism. He is oppressed by the long

silence of the opposition to these destructive economic and political philosophies and is grieved by the failure of the representatives of Christianity to expose the dangers and fallacies of these heresies. Seldom will one be privileged to read a clearer or more incisive critique of Spengler's *The Decline of the West* or of Toynbee's *A Study of History*. To each he gives due credit for brilliant performance and sound scholarship, but to neither will he accord the praise lavished by uncritical readers. The treatment throughout is on a mature Christian level and is both a challenge and a support to Christian faith in our era of confusion and discouragement.

G. S. Dobbins

A Christian Philosophy of Education, by Gordon H. Clark, Grand Rapids, Michigan. William B. Eerdmans Publishing Company, 217 pages, price $3.00.

One of the most neglected aspects of modern education is its philosophy. The shelves are filled with books on the history of education, theory and practice of education, every conceivable aspect of education, but only occasionally has a book seeking to come at close grips with the philosophy of education appeared. Especially is this true in the field of religious education. Perhaps this reflects either the superficiality of much of the modern literature on education or is a reason for that superficiality.

A philosophy of religious education would undertake to find an organizing core or center around which principles and methods would consistently gather. Dr. Clark proposes this organizing world-view. He first shows the imperative need of such a world-view if religious education is to be saved from its present confusion. Boldly and positively Dr. Clark asserts that the only tenable world-view is theistic. He presents the case for the alternatives to theism with clarity and fairness. Raising the question, " Is neutrality possible?" he shows that a neutral position between theism and agnosticism or atheism is neither possible nor actual. The trend today in intellectual circles, he says, is toward an avowed neutrality. The need of religion is too desperate for

any serious mind to ignore or discard it; but when he examines the thinking of those who have undertaken to present a mutual view, he discovers that their neutrality is concealed and that they are in fact inimical to Christianity. Humanism as a philosophy on which to build an educational structure has failed, he declares. The instrumentalism of the John Dewey school has proved disappointing. The dilemma of secular education is tragic—it must have an educational philosophy, its own pragmatic philosophy having broken down, yet it dare not adopt the Christian theistic philosophy which is alone adequate. A system of Christian schools, "from kindergarten to university," would seem to be the answer. Concerning the wisdom and practicability of such a system of Christian schools the author is not dogmatic. He merely points to it as the speediest solution to the present distressing problem. That there are many difficulties he is fully aware.

This is not a profound book, but its author is acquainted with philosophical thought and with modern education. This much may be said with certainty—it is thoroughly and aggressively Christian in all its viewpoints and proposals.

G. S. Dobbins

G-Suiting the Body. By Ralph M. Harper. Boston: E. C. Schirmer Music Company. 30 pages. 1946. Paper, $0.50; Cloth, $1.00.

This pamphlet contains detailed drawings of the parts of the body most vitally associated with good breathing and tone production. Everyone who works with voice students sooner or later develops his own theory of the best use of the body in speaking. This pamphlet is based on the theory that absolute control of the diaphragm is necessary—itself the result of good posture. Though no speech student has ever quit breathing simply for the lack of instruction in the process, anyone who is desirous of knowing the method originally used by Phillips Brooks' voice teacher may find it in Rector Harper's pamphlet. A good deal of profit will doubtless accrue therefrom.

Charles A. McGlon

Psychology of Childhood and Adolescence, by Luella Cole and the late John J. B. Morgan, New York: Rinehart and Company, Inc. 416 pages, price $3.00.

Books on childhood and adolescence have developed a pattern during the past twenty-five years so that the average reader is inclined to say when he opens a new book, "I have read all that before." Such books go the usual round of discussion of physical growth, mental development, social expansion, moral and spiritual problems, individual differences, appropriate educational procedures. This book follows pretty much the familiar pattern, but the names of the joint authors guarantee in advance that the treatment will not be traditional.

A new and authoritative book dealing with psychology of childhood and adolescence, published after the war, has been greatly needed. Of course the war did not affect norms of growth nor alter the classical description of the child and the adolescent. But the war has put all of these familiar facts into a decidedly different framework. The authors of this volume do not specialize on the interpretation of life as influenced by the war years and the post-war years, but they have brought up-to-date much of the thinking that needs to be done concerning boys and girls of a shocked and confused generation. Adults are apt to think of the radical changes which characterize our period as influencing their lives most radically; as a matter of fact, the most significant upset has come in the lives of the children.

This book should replace all other earlier treatments of the subject. Its charts, graphs, tables, pictures make vivid and understandable the facts which exhaustive scientific research has revealed. The style is not that of the popular magazine article, but rather that of capable scholars who know their subject and are bent on making the case in behalf of the multitudes of the coming generation who need a better chance than they will otherwise have if parents and teachers and leaders lack understanding. All those who are responsible for the welfare of children and youth between the ages of birth and eighteen should have this book

available for ready reference. It covers the whole field, comprehensively and admirably, from the known facts of physical growth to the beckoning mysteries of personality.

G. S. Dobbins

Speaking Effectively. By Lee Norvelle and Raymond G. Smith. New York: Longmans, Green and Company. 1948. xvii, 238 pages. $2.75.

This is a conventional textbook on the mechanics of speech composition and the analysis of the speech itself. Divided into two parts and logically developed according to the process of preparing and delivering an address, the book presents a discussion of *the mechanics and composition of a speech* according to knowledge of the central idea, outline, introduction, partitioning, support, interest, conclusion, vocabulary, concreteness, grammar, and sentence structure, while *delivery* is divided for treatment first according to attitude, vocal action, and bodily action, then according to objectivity, sincerity, spontaneity, tact, articulations, loudness, pitch and melody, time, poise, posture, and movement, facial expression, eye contact, and gestures.

The language of the authors is simple and to the point, and the general treatment of the content is satisfactory for beginners in the field of rhetoric and public speaking. The able charts are the most original contribution of the authors and should be helpful to those who desire to thumbnail the important elements of speechmaking. The illustrative speeches and pictures were aptly chosen, and the very brief bibliography lists reliable speech books for those who care to pursue the field thoroughly. Charles A. McGlon

What Shall I Preach? By George B. Thomas. Abingdon-Cokesbury. $2.50.

Here is a selection of 2200 Bible texts, usually of one verse, from Genesis to Revelation with suggested subject headings. There are no outlines, only texts and subjects. For example, Genesis 1:1 has three citations with the subjects: God the Primal Existence; God's Priority in Our Lives;

and God the Eternal First Cause. It is quite a feat. The preacher would profit others and be profited more by finding his own text and the thought thereof.

J. B. Weatherspoon

The Greatest Texts of the Bible. By Clarence McCartney. Nashville: Abingdon-Cokesbury, 1947. 219 pages. $2.00.

Clarence E. McCartney has long been known as a preacher who based his sermons upon biblical texts and illustrated Christian truths with scriptural illustrations. This new book follows that pattern. Each of the nineteen sermons is based upon a great familiar text, and each sermon abounds in biblical examples.

Dr. McCartney has followed an important homiletical formula in preaching upon such familiar, timeless texts as Rom. 1:16, Eph. 3:8, Josh. 24:15, Rom. 8:28, II Cor. 5:19, Heb. 12:1, I Tim. 3:16, Heb. 13:8, etc. These texts have become great preaching texts because they have met the needs of every generation and should be used by every minister.

The reading of this volume will inspire a preacher to preach a series on the "great texts." This does not mean that Dr. McCartney's selections will be followed. Each preacher should select the texts which have taken hold of his own soul and which seem great to him.

V. L. Stanfield

I Quote: A Collection of Ancient and Modern Wisdom and Inspiration. By Virginia Ely. George W. Stewart, New York. 1947. $5.00.

An extended list of "acknowledgments" begins with: "To my aunt, Cora Virginia Coleman, who, by her own example, taught me, as a little child, to read with a pencil in my hand." The compiler, editor might have continued to say that to the pencil she added scissors, scrapbooks, card index and typewriter.

Her method may well afford example for youthful read-

ers generally, and also for those not so youthful but who may yet take up the method.

The outcome of many years of application of this method has now resulted in one of these vade mecum volumes which serve so admirably those who wish to learn how to use and delight in using quotations from the great sources of wisdom, art and inspiration which flow out of all the past for the enrichment of those who wish to enjoy life today and who wish to serve their own generation more richly by using the accumulated riches of previous generations.

The thousands of quotations in this volume are arranged with skill; drawn from history, literature, philosophy, current publications and from all available sources. These selections are then arranged under almost one hundred and fifty headings which, besides being presented in alphabetical order after the manner of a dictionary, are also indicated in a full table of contents. In every case these collections begin with a Bible quotation sometimes several such quotations. Poetry is freely used but with good taste, appropriateness and never with excess. An index at the end cites in alphabetical order all the authors quoted with page reference to quotations. In all more than seven hundred authors are cited and these do not include some unknown sources.

The somewhat extensive use of current magazines and newspapers, secular as well as religious, introduces some names which may not be familiar to all readers. It may be also that some readers will be inclined to take note that the compiler is more familiar with current writers of her own denomination (Baptist) than of others, although all denominations are freely represented.

For purposes of personal satisfaction and culture, for readers and speakers, for writers and teachers of all classes this volume will be of untold value. Of a number of similar works none can be placed above this in the nature and number of services which it can render. If the compiler is to be congratulated, the public is to be congratulated even more. These more than four hundred pages offer a rich store of delight and service. W. O. Carver

Essentials of Effective Public Speaking. By Howard L. Runion. New York: Longmans, Green and Company. 1948. x, 160 pages. $2.00.

This book is the outgrowth of eleven years of teaching public speaking at the University of Maine. The author recognizes that he has treated in a most perfunctory manner the seven topics of Preliminary Steps in Preparation, Organizing Your Speech, Delivery, Types of Speeches, Discussion, and Parliamentary Procedure; for he states that his purpose is not to go deeply into the subject of public speaking. Rather, he declares that his chronological approach to the selection and arrangement of materials and the delivery of the speech ought to be helpful to the beginning speaker. Perhaps on the latter basis the book is justifiable; but even a beginning speaker needs a thorough, sound, and re-assuring background for performance if he is to be successful. Charles A. McGlon

Understandable Psychiatry, by Leland E. Hinsie, M.D. New York: The MacMillan Company, 360 pages, price $4.50.

Dr. Hinsie, professor of psychiatry, College of Physicians and Surgeons, Columbia University, has written a number of excellent books in his field, but this book represents his most comprehensive and valuable work. Realizing that much confusion and misunderstanding have arisen about medical speciality known as *psychiatry,* Dr. Hinsie proposes to set forth the essentials of its theory and practice in language that can be understood both by the laymen and the physician. He reviews briefly the development of the history of psychiatry from its pre-scientific beginning to its present place as an assured medical art. He clears away many of the prejudices which have attended the growth of this "science of human nature," stressing particularly the common sense aspects of the psychiatrists work.

Dr. Hensie is a *psychobiologist,* that is, he believes that both body and mind must be taken into account in the treatment of all human diseases. When he insists on "the oneness of mind and body" he does not ignore or deny the

transcendent element, for reverently he acknowledges the mystery of life which is more than flesh and of mind which is more than conditioned experience. Yet clinical practice has taught him that body and mind cannot be separated for all practical purposes in the diagnosis and cure of illness. "The turmoils of life may be lived out through the organs of the body," is a basic assumption. The whole psychiatric viewpoint may be found in these two illuminating sentences: "Experiences and emotions are embodied in us. When we try to drive them out of our minds, we often succeed only in banishing them to the unconscious part of our mind, from which spot they are freer to create havoc than they were when exposed to us. The more forcefully we exclude them from consciousness, the more readily are they pressed into the tissues of our body, appearing then as body sickess."

Dr. Hinsie finds the key to diagnosis of much mental illness in "regressive living," that is, the tendency of a person under stress to go back to a previous level of experience where he finds adjustment and mental equilibrium. "There is no mental law by which to determine how far back in his life an individual may go before he reaches mental equilibrium. Some regress but a short distance, while others revert to their deeply-lying primordial selves. Regression, however, is a common denominator for all psychiatric patients." Taking this viewpoint, the Doctor describes certain troublesome character traits, traces the origin of types of personality, explains the role of instinctual impulses, shows the relation between mental and organic factors, and then analyzes brilliantly the typical forms which neurotic or psychotic behavior takes—anxiety, fear, obsessions and compulsions, mania and melancholia, schizophrenia, (dementia praecox), involutional melancholia (change of life), epilespy, alcoholism and drug addiction, and various forms of antisocial (criminal) conduct.

To anyone who desires a simple, clear understandable, dependable discussion of the psychiatric approach and practice and the total field of mental illnesses, this book is highly recommended. G. S Dobbins

Break Up the Night, by Wallace M. Alston. John Knox Press. $2.00.

The title of this volume of sermons is the challenge that runs through the series. Almost every sermon points out some problem of modern Christianity, in the church or outside the church and proceeds to give suggestive guidance. One notes the following "centers" of various sermons: "The supreme question of the hour is whether our clever, godless, profane generation can find the spiritual power to control the force which it has unleashed" "One of the most serious tendencies of our generation (is) the tendency to run away from reality, to avoid the demands of present duty, to escape the stern requirements of an ethical God!" "In our thinking we need strongly to emphasize the place of the ordinary person in the healing and the reconstruction of a broken world" "What can be done to overcome this complacency (of the church), this unspiritual self-satisfaction, this un-Christlike contentment?"

The sermons are well conceived and simply constructed. There is little exposition, being used usually as bases of suggested or parallel situations which are of practical value. Many published sermons today are of this sort. We need more grappling with biblical teaching in the rapidly growing homiletical literature.

J. B. Weatherspoon

The Psychology of Speech. By Jon Eisenson. New York: F. S. Crofts and Company. 1947. xiii, 280 pages. $2.60.

Successful speakers and alert teachers of speech since Aristotle have been conscious of the relationship between psychology and speech. Dr. Eisenson, in a scholarly fashion has succeeded in making the modern application of psychological factors to the speech elements and processes. Dividing his treatise into five parts, he discusses the nature and origin of speech, the basic psychological aspects of speech, the development of speech and language in the child, personality and speech, and the psychology of the audience. His treatment of these topics makes his book one that should be

in the library of every person who speaks in public for any reason.

Charles A. McGlon

The Modern Message of the Minor Prophets. By Raymond Calkins. Harper and Brothers, New York. 205 pages. $3.00.

The twelve minor prophets are investigated individually. The aim of each chapter of this book is an understanding of the prophet and an application of his message to the present time

The books are taken up in the chronological order which is accepted by many scholars today. Each book is examined as to its origin, its content, and its main ideas.

The problems which are presented by each book are mentioned and various opinions are offered but there is no discussion of arguments. The author states that "academic discussions are subordinated to considerations of relevance." The ideas which yield homiletic values receive great attention.

The final twenty-five pages of this book contain an exegesis of various portions of the texts. Many of the words which present difficulties are discussed in this section.

J. J. Owens

Understanding Marriage and Family Life. By J. M. Godard. Richmond, Va., John Knox Press, 1948. 91 pages. 75 cents.

This book was prepared for use by individuals and by groups, and was published for the Joint Commission on Adult Work of the Presbyterian Church, U. S. It is an attempt to state in six brief chapters an understanding of marriage and family life. At the end of each chapter there is a list of questions for group discussion. Most of the questions listed are close to the interests and needs of youth, and it seems unfortunate that the author, who is acquainted with the Christian teachings and sociological literature on marriage and the family, did not deal with these questions in the chapters to which they are attached.

O. T. Binkley

A Simplified Guide to Statistics (for Psychology and Education), by G. Milton Smith, Ph.D., New York; Rhinehart and Company, Inc., 110 pages, price $1.25.

If there is any such thing as "simplified" statistics in psychology and education this reviewer has failed to find it. This booklet approaches simplification about as closely as is humanly possible. In all experimentation and testing, there is indispensable need for statistics. The author's explanation of "the statistical nature of science" is illuminating. He makes reasonably clear the nature and purpose of experimentation and points out the absolute necessity for the gathering and testing of statistical data. Needed light is turned on such matters as distribution of scores, measures of central tendency, measures of deviation or variability, the use of norms and "grading on the curve," standard scores for comparing and combining test results, the significance of reliability, and the mysteries of "coefficients of correlation" and other statistical technicalities. Many books that cost much more will not yield to the inexperienced but needy student in this field as rich returns as this book of one hundred pages. G. S. Dobbins

Straight Furrow. By Hilda Benson and Elizabeth Howell. New York: The Friendship Press. 1948. Fifty cents.

This is a play of present-day China cast into three acts of five scenes. However, the scene-changes denote time rather than place shifts. One of its greatest difficulties as a really outstanding play for missionary or other church programs is that there are fourteen characters ranging in age from a child of ten to a lovable and crusty old grandmother. Also, there is a generous mixture of the yellow and of the white races in the play, enough to challenge any church drama group to present each race convincingly.

The plot is rather well developed and the characters for the most part talk like living human beings. All in all, here is a good "long play" for an advanced church drama cast to present either as a Sunday night service or as a special church-night program. Charles A. McGlon

Autobiography of a Chinese Woman, by Buwei Yang Chao, put into English by her husband, Yuenren Chao. New York: The John Day Company, 1948.

The publishers are very enthusiastic about this book. They had previously published a volume by her entitled, *How to Cook and Eat in Chinese*, a book which they say attained first place in its field. They then continue in explanation of the present volume:

"She was the child of a great and a distinguished Chinese house. She was brought up not as the daughter of her parents, although they were living and very much so, but by her aunt and uncle as if she were their own child—and not as a girl, but as a boy, until she was thirteen. She passed through the era of revolution at close range, went to Japan for education in medicine, returned to China to start a hospital for women—and near it a place where Chinese food could be cooked as Chinese food should be—and there she met the young Chinese scholar who changed her career from doctor to housewife. Their marriage was unique, their plans for life at least highly original. Their ways took them to America, Europe, back to China in wartime and to America again—and never a dull moment."

After finding the first pages going rather slowly and not particularly promising, I went on to find myself in agreement with the publishers' statement:

"One soon deduces, and is the more convinced as the book goes on to its lively end, that life in China, however, difficult, is always fun—and the informal family photographs show it so."

The author is by no means a normal Chinese woman or housewife. Her book does introduce us to many details of life in an unusual Chinese family. I think my readers will get their most desirable impression, within the compass of a proper review, if I allow the author to summarize her own story, which she does with no inhibitions.

"I am a typical Chinese woman. I grew up in a big family of four generations living in the same house. I was taught to read and write at home. I learned later to cook and sew.

I am married, as most other Chinese women are. I have much power in the family, but let my husband decide on the important things, which are few and far between. I have four children, a very typical number for a Chinese woman to have. . .

"I am a woman with an unusual experience. I had four parents. I broke my engagement at a time when engagements were never broken. I was principal of a school before I went to college. I joined revolutions and took refuge from wars. I healed grownups and brought a few hundred children into the world. When I was married, I was married without a wedding.

"I want to do things just for the fun of doing them. There is too much to do in the world to sit around and waste your time. I have a quick temper. I am contrary and stubborn. If you play rough, I can play rougher; if you are reasonable, I will beat you in reasonableness. I am on the side of the weak and humble. . .

"Some of the things said above may contradict some of the others—that makes them all the truer. . . All this is only what I think I am. . . If you want to know what I really am, you should read the story of my life. Here it is."

W. O. Carver

King's Man. By C. M. Edmonston and M. F. L. Hyde. Longmans, Green and Company, New York. 281 pages. $2.50.

A lively historical novel is this, based upon the life of William Marshall, great servant of Henry II of England and of his three sons, Henry, Richard I and John. The color and characteristics of twelfth century England and France seem well preserved. The discord in the family of Henry the Elder and Eleanor of Aquitaine, the trouble between Henry and Thomas Becket, the wars between England and France over English claims to territories in France are all woven together in memorable pattern. The book will prove interesting reading to anyone who already loves history, and should help win to a love of history young students who might not be attracted by text-book treatments. S. L. Stealey

A Treasury of the Theatre, Revised and Adapted for College by Philo M. Buck, Jr., John Gassner, and H. S. Alberson. Volume I, "An Anthology of Great Plays from Ibsen to Odets," xi, 898 pages; Volume II, "An Anthology of Great Plays from Aeschylus to Hebbel," xi, 1665 pages. New York: The Dryden Press. 1940. $3.50 each Volume.

To meet the need of those ministers who desire a reliable, fairly complete collection of the world's outstanding dramatic literature, this book is recommended. To obtain a chronological development, of course the volumes should be reversed. To strengthen his understanding of the place of drama in our cultural development, one should read all the authors' comments carefully. But the real way to find the meaning of drama, and to appreciate the value of the dramatic form, is to read plays. There are eighteen in Volume I and seventeen in Volume II. Having read all thirty-five, one will find that he has gained more than a knowledge of a form of literature which he can use in the pulpit at least indirectly: he will have gained new and extended insights into human nature which he can use directly.

Charles A. McGlon

Two Educators: Hutchins and Conant, by Oliver Martin. Hinsdale, Illinois: Henry Regnery Company. 30 pages, price 25 cents.

This is one of the "human affairs" pamphlets published monthly by Henry Regnery and Associates. The author is a Harvard Ph.D., presently Professor of Philosophy at Ohio University. The pamphlet is not biographical, but proposes to set in contrast the educational philosophy of Chancellor Hutchins of the University of Chicago and James B. Conant, President of Harvard. "These two men," Dr. Martin thinks, "more than any others, represent the two sides of the war going on today in higher education." Hutchins stands for the theological and spiritual element; Conant for the scientific and practical. The height of the contrast is given in these two quotations: *Hutchins.* "The crisis of our age is chiefly a spiritual one. The great problem of our times is moral, intellectual and spiritual. We must now seek not knowledge alone, but wisdom." *Conant.* "Is it not because

we have failed to assimilate science into our western culture that so many feel spiritually lost in the modern world? So it seems to me." Professor Martin seems to exalt Chancellor Hutchins unwarrantedly, and to condemn President Conant unnecessarily. Yet one could hardly spend an hour in a more thought-provoking exercise then to read the case which is made for the head of the University of Chicago and against the head of Harvard.

G. S. Dobbins

Systematic Theology. By Charles G. Finney. Whittier, California: Colporter Kemp, 1946. 622 pages. $4.00.

No doubt Charles G. Finney was one of the greatest of the evangelists of the nineteenth century, and his theological ability was no less than his evangelical fervor. It is good therefore, that a new edition of his theology be published as a contribution to spiritual awakening in our time.

Finney's approach to theology is moral. The first eleven chapters are devoted to this theme exclusively, and this colors the whole book. Both his evangelistic and theological method's expressed the belief that man has the capacity to respond to the moral demands of God. This, however, must be associated with the second emphasis on regeneration. Finney was deeply aware that human nature is depraved and that nothing less than a new birth could transform man from selfishness to love.

The Augustinian ideas of santification and perseverance are tempered by an evangelical experience much like that of Wesley. Finney believed entire santification is attainable in this life, but he certainly has confused the Biblical ideas of sanctification and perfection. His doctrine of perseverance is near to Augustine, but he clearly refuted the idea that reprobation is the ultimate end of God in creation.

It is good that this has been reprinted along with the less evangelical writings of Calvin and Hodge.

Dale Moody

Fighting for Freedom. Historic Documents Selected and Edited with Interpretive Comments by Harold A. Hansen, John G. Herndon, and William B. Langsdorf. Philadelphia: The John C. Winston Company. x, 502 pages. 1947. $4.50.

This book has value for every citizen in this country first as a reference book containing all or parts of around ninety documents and speeches that have influenced our political destiny. It seems advisable to say that our religious and economic rights have at the same time been influenced also. One cannot re-read many of these historic papers without realizing how constantly the need prevails to "stand up and be counted" regarding our beliefs and ideals, no matter in which nation we live, or in which realm of national life we are most interested.

This book has a second value in that the commentaries of the editors are sound, convincing, well-written. Since the quoted materials are arranged chronologically, and since the editors have treated the documents as related groups, the book serves as a satisfactory historical novel in many respects—the plot being our pursuit of liberty and freedom of conscience during recent years particularly. Therefore, one's concept of the significance of current affairs and of the romance of living in the present age will be immeasurably extended by a careful reading of *Fighting for Freedom.*

Charles A. McGlon

The Pews Talk Back. By Luke Missett. C. P. Westminster, Maryland: The Newman Bookshop. viii, 83 pages. 1946. $1.50.

This is part of a Catholic series of Essays on Effective Preaching. The title belies the actual treatment of the material, for the "talk-back" of the pews is an imaginary contribution of the writer; though the information put into the mouths of the congregation makes sense. Once the complaint against the priest or the sermon is registered, the author suggests remedies for overcoming faults in an effort to make the religious discourse effective. Nevertheless, this book in no way supplants any of the standard treatises writ-

ten on sermon composition and delivery, whether the viewpoint was either before or behind the pulpit.

Charles A. McGlon

Basic Questions About the Bible. By Leonard Greenway. Zondervan Publishing House, Grand Rapids, Michigan. 87 pages. $1.25.

This little book was written to be a textbook for the young people in the Grand Rapids Christian High School. The author claims no marks of innovation but does try to express these thoughts in a different cloak.

He undertakes a brief discussion of such topics as, Inspiration, Degrees of Inspiration, Interpretation, Apocrypha, and the Morality of the Book. These chapters would stir thought and discussion among any group. Apart from the portions with which many would disagree, there are ideas which are well expressed and simplified. The chapter on "How Should the Bible Be Interpreted?" was the best in the book.

It would be impossible to adequately present these doctrines in such a small book and thus several inconsistencies have appeared. The method of its presentation, however, is one which would be valuable in a high school classroom.

J. J. Owens

Melanchthon: Alien or Ally? By Franz Hildebrandt. Cambridge University Press, 1946. 98 pages.

With his eye on Basle and the Barthians the German pastor and lecturer at Cambridge raises the question whether Protestant theology must not give attention to the humanism of Melanchthon as well as to the pure doctrine of the reformers. He thinks that Protestantism is the child of both and that the cardinal problem of our modern thinking is to find the right proportion between the reformers and the humanists. With more sympathy for British theology than for the theological "repetitions" of Barthianism, Hildebrandt thinks that Continental theology could follow Melanchthon and learn from the British. This involves concessions to

tradition and reason, law and order which are becoming more and more the burning questions of modern theology. No doubt the author has raised a question that is of more than an academic and historical interest. To avoid the problems presented by Melanchthon is the way to the irrelevance of theological abstraction.

Dale Moody

The Fellowship of the Saints. By Thomas S. Kepler. New York: Abingdon-Cokesbury Press, 1948. 800 pages. $7.50.

Here is a book for which the reviewer has long looked. Often he has remarked that some person should collect the great devotional classics into a library for the cultivating of the spiritual life. Thomas S. Kepler has done just that in one volume. The price should not hinder the purchase because it really contains writings that would cost several times the price if purchased separately.

Beginning with Clement of Rome's *The First Epistle to the Corinthians* (Ca. 93) and ending with Philippe Vernier's *With the Master* (1948), the editor has made choice selections from almost every great piece of devotional literature. Such a wide selection, however, should not have omitted Johann Arndt's *True Christianity* and the writings of Johann Christoph Blumhardt. These men stand much higher than some included. But this is the best collection of this kind in existence.

Such a volume leaves one wondering whether we have not failed in the one great task of developing the spiritual life. Why is not prayer at the center of church life? Perhaps it is because ministers have not learned in their theological preparation the practice of the presence of God. What changes would take place if all ministers would purchase this book, absorb its contents and put it into practice in private and public worship! It would do more to put vitality into Christianity than great tomes of theological abstraction.

Dale Moody

Writing the One-Act Religious Play. By Fred Eastman. New York: Friendship Press. 1948. 63 pages. Fifty cents.

Too many people who actually try to write religious drama are *filled* with the religious and *unacquainted* with the dramatic. In other words, the techniques required by the art-form being used are much too frequently overlooked or purposely violated. Hence the scarcity of religious dramas that pack a wallop, while at the same time exemplifying a mature, intelligent good-taste, has continued to exist.

If religious groups are ever to capitalize on the use of all known methods and materials to strengthen and expand religious activities, they must train people qualified to master those methods and produce those materials. Therefore, every aspiring religious playwright should be encouraged to read this recent pamphlet by Dr. Eastman, himself a successful writer of religious dramas. Church-drama groups, in whatever capacity they exist, should receive helpful suggestions for good plays to produce. Furthermore, everyone in any phase of religious work should profit from the viewpoint expressed and the development of the materials in this brief discussion.

Charles A. McGlon

Rural Worship, by Herbert H. Wintermeyer, Philadelphia: The Christian Education Press, 100 pages, price $1.50.

Everyone familiar with our rural churches in the South will readily admit the need of improvement in worship. To be sure, there is no sharp distinction between rural worship and city worship, but there are striking differences in traditions, ideals, materials, leadership, equipment. There are also some real differences as to needs. The author of this attractive small volume is thoroughly acquainted with practices and difficulties, needs and opportunities of country churches in this vital matter of worship. He first analyzes the poverty and inadequacy of the typical rural church, showing why it has drifted into slovenly habits of worship. He then points to worship as "our highest experience," and pleads for an enriched worship that will satisfy the deep

longings of country folk. The remainder of the book is devoted to ways and means of making worship more meaningful and fruitful. Much practical help is given looking toward the securing of better conditions of worship, better planning for worship, more dignified and skillful conduct of worship, the provision and utilization of more adequate resources for rural worship. The chapter on "The Worship Library" is well worth the price of the book.

G. S. Dobbins

Radio News Writing. By William F. Brooks. New York: McGraw-Hill Book Company, Incorporated. 1948. vii, 200 pages. $2.75

This book was written by the Vice-President in Charge of News and International Relations of N. B. C. to supply a real need for those who would learn how to write all kinds of radio news. The author has succeeded admirably in achieving his objective. The book is thorough in its construction of all types of news except religious news. The style is interest-creating rather than academic. The information about the rules and regulations governing newswriting and newscasting are adequate for the creation of a concept upon which one might not only write successfully, but listen to radio news intelligently.

Charles A. McGlon

The Witness of the Prophets. By Gordon Pratt Baker. Abingdon-Cokesbury, New York. $2.25.

This study is an interesting discussion of the message of the Old Testament prophets that is applicable to our world today. Their further significance is demonstrated in light of the teachings of Jesus, the greatest of the prophets. Thus the book is divided into two parts, one a treatment of the contribution of the Hebrew prophets, the other the message of Jesus. For those who are interested in a further discussion of the immortal message of Israel's preachers of righteousness this book will prove exceedingly useful, for it is both scholarly and profitable, a somewhat rare combination.

Clyde T. Francisco

The Song of Songs. By Leroy Waterman. University of Michigan Press. Ann Arbor, 1948. 88 pages. $2.00.

In a remarkably fresh and delightful manner, the author of this treatment of the controversial Old Testament Book presents a thoughtful study of the nature of *The Song of Solomon.* The Shulammite maid is identified with Abishag, the nurse of David in his old age, who was the object of much concern during the early days of Solomon. The purpose of the *Song* is to ridicule the character of Solomon. It is written in the Northern Kingdom where Solomon was heartily disliked, and was composed to show that the peasant girl Abishag preferred a rustic lover from the North above the sensuous pleasures offered by the King of Judah. In order to prove their theory concerning the work, Waterman shows how the passages favoring Solomon are late Judean additions.

This reviewer has found this study the most valuable treatment of the *Song of Songs* that is available today. The translations and the commentary material are most rewarding. Anyone who desires to come to any satisfactory conclusion concerning this much-discussed dramatic poem, will find Waterman's discussion of invaluable aid. One need not agree with his every conclusion to find his general work profitable.

Clyde T. Francisco

A Hog on Ice. By Charles Earle Funk. New York: Harper and Brothers. 1948. 214 pages. $3.00.

This is a collection of the curious, pungent, sometimes humorous expressions that have been coined to add color and expressiveness to the English language during the course of its development. Many of the expressions are apparently ageless and totally unexplainable; but Dr. Funk, noted lexicographer and member of the famous publishing family, has demonstrated a good deal of research in an effort to trace the origin of many of the phrases. The more than four hundred expressions, together with the rather extensive explanations of their meanings and histories, make fascinating

reading for one who is particularly interested in the life-stream of language. The reader will likely find the concomitant use of the phrases resulting in more forceful and picturesque speech on his own part.

Charles A. McGlon

The Soul Winner, by Charles Haddon Spurgeon, condensed and edited by David Otis Fuller, Zondervan Publishing House, Grand Rapids, Michigan, 1948, 151 pages, $1.50.

Perhaps Spurgeon never wrote a book that was more extensively used than *The Soul Winner*. Soul winning was pre-eminently his chief task in the ministry. By conviction, experience, and preparation he developed the fine art of winning others to Christ to a remarkable degree.

Dr. David Otis Fuller has condensed the original volume in a way to preserve its essential contents and to make it readable in a brief time to any Christian who is interested in bringing people to Christ.

Ellis A. Fuller

How to Make Better Speeches. By William G. Hoffman. New York: Funk and Wagnalls Company. 1948. xii, 266 pages. $3.00.

The difficulty that confronts authors who "write much on a subject" is that they sooner or later write themselves thin, at the same time losing their perspective that begets good organization and forceful treatment of the fundamentals. Mr. Hoffman, Professor of English and Public Speaking at Boston University since 1920, is the "author of six other successful books on speechmaking." His "excuse for another book on public speaking" is that the great number of speeches made today necessitates bringing Quintillian up to date. There might have been more justifiable reasons given; for this book attempts in too breezy, too loose, and too "practical" style to cover too much too quickly.

Charles A. McGlon

Speech Correction Methods. By Stanley Ainsworth. New York: Prentice-Hall, Incorporated. 1948. xi, 149 pages. $3.65.

Although this book is a manual of speech therapy and public school procedures for students, teachers, and clinicians professionally interested in speech correction and re-education, it has an especially helpful approach for everyone interested in special speech problems. Dividing the phases of speech therapy for discussion into three categories: Articulatory Defects, Stuttering, and Voice Defects, the author summarizes the better known procedures and recommends rather standard practices for the major problems in the field of correction. His manual, however, according to his own statement, should be supplemented by more complete textbooks. His bibliographies contain adequate suggestions to supply this need.

Charles A. McGlon

Commentary on the Book of the Prophet Isaiah, Vol. I. By John Calvin. Wm. B. Eerdmans, Grand Rapids, 1948. 496 pages. $3.50.

This is the first volume of an intended complete reprinting of John Calvin's Commentaries. Scholars the world over will be grateful for this fresh opportunity of making available the valuable studies of the great scholar of the Reformation. A good deal of progress in the study of the Bible has been made since the original Commentaries were printed, but these thoughtful works are still of large significance.

Calvin was a careful student of the Bible, and expounded the Scriptures from the original languages, making frequent references thereto. He was also one who exegeted Biblical passages in light of the whole revelation, rather than as isolated fragments. His observations are always practical and life-centered. Even those who do not completely assent to many elements of his theology will find his remarks of surprising interest for a man so long removed from the human scene.

Clyde T. Francisco

Must Men Hate? By Sigmund Livingston, Crane Press, Cleveland, Ohio, Revised Edition, 1944, 239 pages.

This book is most interesting. It is well written. It shows a tremendous amount of research. It deals informingly and challengingly with the question, "Must men hate?" The author is a Jew. It is written primarily in defense of the Jews and as a plea to do away with anti-Semitism. It shows how the human race consistently persecutes minority groups, but somehow the Jewish people stand out in a peculiar way as a persecuted group. As one reads the author's arguments and presentations, he keeps asking, "Why is the Jew persecuted more than other groups?" That they have suffered terribly cannot be denied. One accepts that fact and then wonders what is the remedy for this seemingly universal ill.

Ellis A. Fuller

Marked Men. By William Ward Ayer. Grand Rapids, Michigan: Eerdmans Publishing Company, 1948. 137 pages. $2.00.

William Ward Ayer has been pastor of the Calvary Baptist Church in New York City for twelve years. The popularity of his ministry is seen in these two facts. Both Sunday services are broadcast over a powerful radio station, and his church is filled both Sunday morning and evening, even in the summer. These facts are true because his preaching is direct, clear, pungent, and applicable to the listeners who hear him.

This volume of sermons, *Marked Men,* is an excellent example of Dr. Ayer's preaching. The book contains nine sermons on the marks of discipleship, of a hypocrite, of a religious traitor, of a soul-winner, of a Pharisee, of a mature Christian, of a patriot, of a beast, and of Christ. Besides being direct and clear, these sermons are well outlined and illustrated.

Marked Men may well be studied as an example of a kind of preaching which the "common man" will listen to, lay hold of, and act upon.

V. L. Stanfield

This Holy Venture, edited by H. Torrey Walker. Muhlenburg Press. $2.50.

This is a volume of twenty-two lenten sermons preached by Lutheran ministers in various parts of the United States. One not only finds uplifting spiritual messages but is given a good cross section of Lutheran preaching.

J. B. Weatherspoon

Discovering Wayside Treasures. By William N. Hutchins. The Judson Press. $2.00.

A collection of brief treasures of thought made with fine insight and appreciation, which may serve as springboards of meditation. They are gathered under such important headings as Adventure, Changeless Values, the Tremendous Gospel, Standards, Reserves and the Right of Denial.

J. B. Weatherspoon

Will the Circle Be Unbroken? By Hyman J. Appelman. Grand Rapids, Mich.: Zondervan Publishing House, 1948. 73 pages. $1.00.

A series of six messages by a well-known evangelist.

Fifty-three More Sermon Talks to Children. By J. A. Schofield. Boston: W. A. Wilde Co., 1947. 212 pages. $1.50.

53 stimulating and instructive sermon talks to children.

The Spirit of the Living God. By Harold J. Ockenga. New York: Fleming H. Revell Co., 1947. 172 pages.

A valuable series of fifteen sermons upon the work of the Holy Spirit.

Calling Youth to Christ. By Billy Graham. Grand Rapids, Mich.: Zondervan Publishing House, 1947. 131 pages. $1.50.

Eight messages preached by Billy Graham in Youth for Christ rallies.

V. L. Stanfield

Hell. What Is It? By Hyman P. Appelman. Grand Rapids, Michigan: Zondervan Publishing House, 1947. 25 pages. 35 cents.

Wilbur M. Smith, **Have You Considered Him?** Chicago: Moody Bible Institute, 1946. 42 pages.

Dale Moody

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